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SUNAN AN-NABI

A COLLECTION OF NARRATIONS ON THE CONDUCT AND CUSTOMS OF THE NOBLE PROPHET MUHAMMAD ﷺ

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A Collection of Narrations on The Conduct and Customs of The Noble Prophet Muhammad (S)This book presents a collection of narrations on the conduct, customs, and actions of the Holy Prophet Muhammad (S), those that he always performed and .those that describe his way of life

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Publisher's Preface

In the Name of Allah, the Most Gracious, the Most Merciful

The more science and technology advances, the greater the need for the implementation of the teachings of divinely sent prophets throughout human societies, as science and technology provide only machines and instruments – they do not provide the means to prevent their misuse by humans. The rise in murders, felonies, cases of individual and corporate corruption and other crimes clearly point to

.this fact

If morality, which forms a significant part of the teachings of the divinely appointed prophets does not prevail and govern over human society, not only will the advanced science and technology fail to ensure human peace and prosperity, but they will actually add to the problems and miseries.

Indeed, the only factor which can halter man's restive soul and control his stormy instincts and passions, permitting him to utilize science and technology for prosperity and success in life is morality, which originates in faith in Allah (God).

The moral teachings and precepts of the divinely ordained prophets and their own moral conduct are the best means of leading humanity to their ideal life. It goes without saying that in both personal and social life, the observance of moral principles is required of everyone - however this requirement is much greater for those who must lead societies and guide the people, since:

First: The one who is the instructor of society must himself be a model of supreme moral behavior and excellent human characteristics so that he may be able to wipe out moral decay from the people's hearts and minds. Obviously if he himself is lacking in morality, he will fail to lead the people to the path of humanity and virtue.

Secondly: The responsibility of leading the human society is so great and crucial that no one can successfully perform it unless he himself has perfect morals.

For this reason, Allah (God) selected His prophets from amongst those who possessed exalted spirits, great

tolerance, extraordinary patience, and other excellent moral characteristics. It was with the weapon of morality that the divinely commissioned prophets overturned the debased societies which were plunged in corruption and through which they led the .ignorant people who had gone astray, back to the path of virtue and salvation

:(In the Noble Qur'an, Allah (SWT) has addressed the Prophet Muhammad (S

Thus it is due to the mercy from Allah that you deal with the people gently, and had" you been rough and hard-hearted, they would certainly have dispersed from around (you." (۳:۱۵۹

The sublime celestial morals of the Prophet Muhammad (S) brought about the waves of the revolution of Islam - first in the 'Arabian society and afterwards throughout the .world

In the light of this all-embracing spiritual and intellectual resurrection, dispersion turned into unity; unchastity into chastity and virtue; idleness into hard work and industry; selfishness to altruism; and 'Arab arrogance to modesty and affection. Men and women were trained to become models of good moral behavior and to possess altruistic manners. Indeed, the morals of the Prophet (S) were so sublime and :praiseworthy that Allah (SWT) has regarded them as great by saying

(And truly you (Muhammad) possess great morals." (۶۸:۴"

The Noble Prophet of Islam (S) possessed the magnificent status of prophecy and divinely-granted leadership - but his manners in dealing with the people and his way of life were so simple and gentle that when he was among the people and a ,newcomer wanted to know about him

he had to ask, “Which one of you is the Prophet?”

The Prophet (S) treated everyone with great respect and considered nobility and honor to be owing to faith, piety, and good behavior. He was not interested in wealth or status, nor did he revere anybody for his riches or position.

The Noble Prophet (S) never attempted to retaliate against the insults not did he disrespect anyone – rather, he forgave people’s mistakes or their misconduct. His reaction to the torment and disregard of the ignorant people was forgiveness and tolerance..

The Prophet of Islam (S) was fond of scent and spent more money on buying perfume than on food. In addition, he used to brush his teeth frequently and washed his blessed hands both before and after meals.

Whenever the Messenger of Allah (S) was about to leave his house, he would look into a mirror or into water to ensure he looked presentable - he always left home with a clean, pleasant appearance.

The final Prophet (S) had great love for ritual prayers such that during the night, he would get up several times, brush his teeth, and then offer the most devoted prayers. He would stand worshipping Allah (SWT), talking sincerely to the Almighty Creator for such a long period that his legs became swollen.

The Noble Prophet (S) took lessons from watching the sky, moon, sun, and every other thing in nature - and these phenomena attracted him to their creator more than to themselves.

In short, the Noble Prophet of Islam (S)

.was a perfect model of all excellent virtues and sublime human qualities

In such a small book, it is not possible to describe all his praiseworthy manners and morals. In fact, this work contains merely a pale reflection of his celestial, resplendent portrait so that people all over the world can make his morals and conduct their own model of behavior and learn divinely inspired and taught morality and the correct .program for life from him

We would like to sincerely thank Tahir Ridha Jaffer for rendering this important work of the late 'Allamah Sayyid Muhammad Husayn Taba'taba'i into a fluent and easy to read English and pray that Allah (SWT) rewards him in full for his painstaking efforts to bring to light the Prophetic teachings as conveyed by the immaculate Ahlul Bayt (as) and that this work serves to guide all of us as we strive to perfect our morals and .character

We would also like to thank all of those people who have contributed towards the publication of this book - especially The Mohsin and Fauzia Jaffer Foundation, Inc. – your reward is with Allah and his Noble Prophet (S). Without the support of everyone .involved, the publication of this important work would not have materialized

May Allah's greetings be upon the one who was the selected Prophet and the best of .pious human beings and may the greetings of the Angels be upon the faithful

May the Almighty Allah (God) help all of us to follow the blessed footsteps of the Noble

.Prophet (S), whose path is sure to lead us into eternal salvation and paradise

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Translator’s Preface

Due to the untiring efforts of our past scholars, we are in possession of vast collections of hadith literature, some of which have been systematically arranged subject wise, mostly in sections pertaining to different legal topics, while other compilations tackle only one subject or make up the hadith that were narrated from .one particular person, infallible or otherwise. This book falls in the latter category

Though it cannot be said that everything contained in this book is recommended practice, it does serve a two-fold purpose. One is that, indeed, many of the actions practiced by our great Prophet (S), as highlighted in the traditions, should be emulated by us and this cannot be overlooked. However, the second and more important purpose served by this book is to give us a better and more complete picture about .(the life of our beloved Prophet (S

As has been noted by many, translating classical texts is always a daunting task. Many times I would come across a hadith that was simply incomprehensible. It was at these moments that I realized the true value of my teachers in the hawza. I would take the source to them and at times have lengthy sittings in an effort to break down the meanings of some hadith. The common classical dictionaries and lexicons had also .become an invaluable asset for me during the translation

I

have tried to make this translation as simple as possible in order to benefit a wider audience. I have, admittedly, not paid due attention to the names of different narrators as I felt this was secondary to the purpose. It would therefore be likely to come across a mis transliterated name. Unfortunately, even in the hawza, there is no set standard when it comes to names and it is common to find scholars disagreeing between 'Qatada' and 'Qutada', for example.

At this juncture, I would like to express my appreciation firstly to Allah (SWT) (who always comes before all else), for giving me the ability to complete this translation, then to my beloved Prophet, for being such a wonderful role model for all of humanity. I also wish to thank my parents, without whom I would not be where I am today. Lastly, but most importantly, I wish to thank Shaykh Saleem Bhimji for adding the 'Arabic text and transliteration characters, proofreading, typesetting and including a brief biography of the late 'Allamah Taba'taba'i.

In conclusion, I pray to Allah to grant us all the ability to follow in the footsteps of our great Prophet – May Allah send His unending blessings on him and his progeny.

Tahir Ridha Jaffer

Qum, Iran

۱۲th of May, ۲۰۰۶ ce

Author's Preface

All praise is due to Allah, Lord of the universe, and blessings and salutations upon our master Muhammad (S) and his pure progeny.

Said Muhammad Husayn ibn Muhammad ibn Muhammad Husayn al-Hasani al-Husayni – may Allah forgive his transgressions:

This is what Allah (SWT) made possible for us to compile from some of the narrations of the Muslim narrators, of the practices of our master, the Prophet (S), in the limited time and restricted period available. We ask the Almighty (SWT) to grant us the ability .to follow these practices as much as possible

:The Almighty (SWT) has said

In the Apostle of Allah there is certainly for you a good exemplar" (Surat al-Ahzab" ((۳۳), ۲۱

And the Noble Prophet (S) said in his advice to 'Ali (as): "...And sixth is to follow my (sunnah in my prayers and my fasting and my giving of charity."(۱

And Imam 'Ali (as) said: "Whoever disciplines himself with the character that Allah wants his servants to have, will be granted everlasting prosperity."(۲) In addition, Imam al-Sadiq (as) said: "I would hate for a person to die before having adopted any (one attribute from the attributes of the Holy Prophet (S)."(۳

Indeed, following in his footsteps and adopting his traits is the true perfection and .final goal and it is with this that one can achieve success in this world and the next

We have left out the mention of Makruhat (abominable actions), as it is part of our beliefs that the Noble Prophet (S) never performed any Makruh or Mubah action in a way deemed Makruh or Mubah, and this has been proven by rational and scriptural .proofs

We decided to delete the chains of narrators of the narrations for the sake of brevity, however we have

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al-Mahasin: ۱۷, al-Kafi ۸:۶۶, al-Faqih ۴:۱۸۸, Majmu'at Warram ۲:۹۱, Da`aim al-Islam -۱ ۲:۳۴۷

The Tafsir attributed to Imam al-'Askari (as): ۱۷, Adabu Qira`ati al-Qur`an: no. ۳, -۲ Bihar al-Anwar ۹۲:۲۱۴

Makarim al-Akhlaq: ٣٩ -٣

mentioned the names of the books and their authors, and we have differentiated between the narrations with complete and incomplete chains so that anyone who wants to find the source of the narration can easily do so.

We have also mentioned his (S) nature because of its auspiciousness and because it relates to his moral character even though it does not fall under the topic of this book. We have not mentioned specific details of events but have instead concentrated on the general aspects and from Allah do we seek help.

Sayyid Muhammad Husayn Taba'taba'i

Introduction

We begin in the name of Allah from whom all things begin and to whom all things return. From Him alone do we seek help; He is the true source of abundance and from Him are all bounties.

Praise be to Allah, the first before any other and the last after whom there shall be no other. The one whom our eyes are unable to see and whose attributes cannot be comprehended by contemplation. He created the universe by His will, and then transformed the creation as He wished and showered them with His love.

O Allah! Bless Muhammad, the guardian of your revelation, the best of your creation, the leader of goodness, the key to divine bounty and the last of your prophets and messengers.

O Allah! Bless the family of Muhammad and his pure progeny and those from them who are closest to you, with the best blessings and bounties, and shower your all-encompassing and complete mercy

.on them; mercy that is endless and continuous. Amin – Lord of the universe

Verily there are some fields of knowledge that are specific to those who are close to Allah, and these are those who are referred to as Prophets of Allah, and the last prophet who was sent by Allah for the guidance of mankind was the Holy Prophet .(Muhammad ibn ‘Abdullah (S

Of the teachings and lessons that have come to us through him, a part of it is what has been revealed in the form of the Glorious Qur’an which is known as ‘al-kitab’ and the other part is based on his actions and sayings and this is known as ‘al-sunnah.’ From among the sunnah are the actions that the Noble Prophet gave importance to .and always performed

This book – which we present to those who are interested in scholarly research and study – contains narrations about the actions that the Holy Prophet (S) stressed upon, .those that he always performed and those that describe his life, conduct and ways

In this introduction we will present some general issues with the aim of clarifying the :subject which is discussed in this book and these are summarized as follows

:The word ‘adab’ used in classical and colloquial ‘Arabic has various meanings such as

Elegance, gracefulness and meticulousness in affairs •

Coming together of a community on an issue •

Obedience and respect to others •

Sciences and knowledge, praiseworthy conduct and good behaviour •

A positive force in a person that enables him to refrain •

from evil deeds

Adab also refers to some introductory sciences like the study of language, grammar, correct use of similes and idioms, eloquence in speech and poetry. It also refers to .nobility of character, purity of the soul and perfection of the self

As for 'adeeb', it refers to the teacher, the author and the orator. Similarly, it is used for anyone who has mastery over poetry and language, use of metaphors, effective .speech and eloquent presentation

The word 'sunnah' also has many meanings amongst which are: growth, maturity, clarity of speech, the graceful galloping of a horse, brushing the teeth, crying and .flowing

Sunnatullah refers to Allah's commandments, His Will and pre-ordinances as well as .His punishments and rewards

Sunnah is also used to mean: the conduct, nature, origin, divine laws, choosing a .particular route and following of desires and opinions

.These are the different meanings of the words adab and sunnah

However, that which fits in with our discussion here is that: all actions that are accepted by the intellect and religion, if acted upon in the best and most excellent manner, would be referred to as 'adab'. The person who has adab always performs his actions and dealings in the most graceful and elegant manner. As for the attributes that are concerned with purity of the soul, perfection of the self and the innermost part of the human being – like generosity, courage, justice, forgiveness, mercy and all .'other humanly attributes – these come under the title of 'akhlaq

,To put it in another way

adab forms the attributes of the actions of a person as they are performed in the 'real' world whereas akhlaq consists of the attributes of the inner self. These two .meanings are in this way linked to each other

Based on this, it would be wrong to use the word 'adab'(۱) for actions that are not praiseworthy in the eyes of the intellect and religion such as: injustice, cheating, lying, miserliness, jealousy and the like; and this also applies to actions that are out of the .control of human beings

Similarly sunnah consists of the attributes of human actions, bearing in mind that the meaning of sunnah is more general than that of adab since sunnah refers to the good and evil ways whereas adab is only used to mean beautiful actions that are .praiseworthy in the specific and general sense

(The Noble Prophet (S) said: "Excellent adab is the ornament of the intellect."(۲

(Imam Ali (as) says: "The adab are like new attires."(۳

(Imam Hasan al-Mujtaba (as) said: "One who has no intellect has no adab."(۴

.Indeed the ahadith about adab are numerous

The human being is – based on his knowledge, beliefs, thoughts and emotions – of .course bound by a chain of adab and sunnah(۵), with which his life starts and ends

The adab and sunnah exemplify the spirituality of a community and reveal people's thoughts and beliefs. Their growth and decline, successes and failures, progress and regress are all dependent on their adab and sunnah. Similarly, the only way to know an individual is

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(.Plural of Adab. (Tr -۱

al-Bihar ۷۷:۱۳۱ -۲

Nahj al-Balaghah: ۴۶۹ Saying no. ۵ -۳

۴- Kashf al-Ghummah ۱:۵۷۱

۵- (Tr. Plural of sunnah)

by the adab and the sunnah that are particular to him and show his thoughts and .opinions

The adab and sunnah that have been found in different communities to date can be :summarized into four types

- The adab and sunnah based on superstition
- The adab and sunnah generally accepted by the masses
- adab and sunnah of the scholars and those with wisdom
- (adab and sunnah of the prophets, messengers and infallible Imams (as

It is not possible for us to pinpoint the exact time or location where the adab and sunnah based on superstition or those that became generally accepted by the masses began. We can say for sure, however, that there appeared among the monotheists a special form of adab and sunnah, from the time of Adam (as) until today, which is different from all the other forms of sunnah. This type of sunnah and adab is above the intellect and comprehension of human beings, and man is unable to reach it by his mind or senses. It is outside the realm of his understanding. Only a special group of men called 'the Prophets' are able to attain it by means of divine inspiration and revelation and they then pass it on to all the people. This type of sunnah and adab is based on a divine system that guarantees the success of human .beings in this life and in the hereafter, materially and spiritually

Allah (SWT) has taken it upon Himself to guide the Prophets in the Noble Qur'an and has

.endorsed their adab and sunnah and approved of their relationship with the people

In Surah al-An'am (۶), after praising Prophet Ibrahim (as), all other prophets from his lineage as well as from the lineage of Nuh (as) are mentioned. He (SWT) says:

 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فَضَّلْنَا عَلَى الْعَالَمِينَ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرَى لِلْعَالَمِينَ

"And We gave him Isaac and Jacob and guided each of them. And Noah We had guided before, and from his offspring, David and Solomon, Job, Joseph, Moses and Aaron — thus do We reward the virtuous — and Zechariah, John, Jesus and Ilyas, — each of them among the righteous — and Ishmael, Elisha, Jonah and Lo — each We graced over all the nations — and from among their fathers, their descendants and brethren —We chose them and guided them to a straight path. That is God's guidance: with it He guides whomever He wishes of His servants. But were they to ascribe any partners [to God],

what they used to do would not avail them. They are the ones whom We gave the Book, the judgment and prophethood. So if these disbelieve in them, We have certainly entrusted them to a people who will never disbelieve in them. They are the ones whom God has guided. So follow their guidance. Say: ‘I do not ask you any recompense for it. It is just an admonition for all the nations”. (Surat al-An’am (۶): ۸۴-۹۰)

:(And He (SwT) says in Surah al-Mumtahanah (۶۰

 قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ...

There is certainly a good exemplar for you in Abraham and those who were with“ (him”. (Surat al-Mumtahanah (۶۰): ۴

And it is narrated in Majma’ al-Bayan that the phrase ‘...and those who were with him’ ”.refers to the other prophets

:In Surah ale ‘Imran (۳), He (SwT) says

 إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَـــذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Indeed the nearest of all people to Abraham are those who follow him, and this“ prophet and those who have faith, and God is the guardian of the faithful”. (Surat Ale (Imran (۳): ۶۸

,Among other similar verses

It has been narrated by al-Tabarsi in Makarim al-Akhlaq and by Sharif al-Rad’i in Nahj al-Balagha that Imam ‘Ali (as) said in one of his speeches: “And certainly the Prophet (S) was a sufficient example for you and a proof against the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had

been constrained for him, while its flanks had been spread for others; he was .deprived of its milk and turned away from its adornments

If you want, I will, as a second example, relate to you concerning Musa (as), the :Interlocutor of Allah, when he said

.(O Allah! I need whatever good Thou mayest grant me." (Surat al-Qasas (۲۸): ۲۴"

By Allah, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of .his belly due to his thinness and the paucity of his flesh

If you wish I can give you a third example of Dawud (as). He was the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Who will help .me by purchasing it?" He used to eat barley bread (bought) out of his earnings

If you desire I will tell you about 'Isa, son of Maryam (as). He used a stone for his pillow, put on coarse clothes and ate dry food. His condiment was hunger. His lamp at night was the moon. His covering during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only from what grew from the earth for the cattle. He had no wife to allure him, nor any son to grieve, nor

wealth to deviate (his attention), nor covetousness to disgrace him. His two feet were his conveyance and his two hands his servants."(1)

Al-Daylami has quoted Imam 'Ali (as) in his book Irshad al-Qulub stating the importance of following the examples of the prophets' (as) lives. He said: "As for Nuh (as), despite being the elder of the prophets who lived for a long period (in some narrations it is mentioned that he lived for two thousand five hundred years), he passed away from this world while he had not yet built a house for himself. When he would see the day he would say: 'I may not get to see the night' and when he would see the night he would say: 'I may not get to see the day'.

Similarly, our Prophet Muhammad (S) passed away from this world without having placed one brick upon another. He once saw a man building a house with baked bricks and plaster so he (S) said: 'The affair is more cursory than this'."

As for Ibrahim (as), the father of the prophets, his clothes were made of coarse wool and his food was made from barley.

Yahya ibn Zakariyya (as) used to wear clothes made of palm fibers and ate leaves from trees.

Despite his vast kingdom, Sulayman (as) used to wear rough fur and when night fell, he would place his hands on his neck and weep, remaining this way until dawn. His food would consist of palm leaves that he would crush with his own

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١- Nahj al-Balaghah: ٢٢۶ Speech ١۶٠ and also narrated by al-Zamakhshari in Rabi' al-Abrar: section of despair and contentment.

hands and he had only asked Allah for the kingdom to be able to gain power and defeat the kingdoms of disbelievers and subjugate them. It is also said that he asked (Allah for contentment."(١)

There are many such ahadith. To sum up, it has been mentioned in the authentic narrations that: 'The best sunnah is the sunnah of the prophets'(٢) and especially the sunnah of the Holy Prophet Muhammad (S) who is the last of the prophets. For his way of life is the best example for mankind to emulate. It has also been narrated: ("The best of the sunnah is the sunnah of Muhammad (S)."(٣)

The glorious Qur'an has in many instances praised the conduct, morals, method of dealing with people and the way of life of the Noble Prophet (S). In Surah ale 'Imran (٣) :it is stated

﴿ فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ... ﴾

It is by God's mercy that you are gentle to them; and had you been harsh and" hardhearted, surely they would have scattered from around you". (Surat Ale 'Imran ((٣): ١٥٩

:(He has been described as possessing sublime morality in Surah al-Qalam (٦٨

﴿ وَإِنَّكَ لَعَلـى خُلُقٍ عَظِيمٍ ﴾

(And indeed you possess a great character". (Surat al-Qalam (٦٨): ٤"

Then in Surah al-Ahzab (٣٣), human beings have been ordered to take his way of life :as a model to follow

﴿ لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ... ﴾

"In the Apostle of God there is certainly for you a good exemplar"

Irshad al-Qulub ١:١٥٧ -١

Man La Yahdhuruhu al-Faqih ۴:۴۰۲, no. ۵۸۶۸ -۲

al-Ikhtisas: ۳۴۲ -۳

(Surat al-Ahzab (٣٣): ٢١) ...

:(He says in Surah ale ‘Imran (٣

 قُلْ إِنْ كُنْـــتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say: ‘If you love God, then follow me; God will love you and forgive you your sins, and“ (God is all-forgiving, all-merciful”. (Surat Ale ‘Imran (٣): ٣١

:Also

 يَـــا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ...

O you who have faith! Answer God and the Apostle when he summons you to that“ (which will give you life”... (Surat al-Anfal (٨): ٢۴

Shaykh Mufid has narrated in his al-Amali from Imam al-Baqir (as) that the Holy Prophet (S) said on his deathbed: “There is no prophet after me and no sunnah after (my sunnah.”(١

It is narrated in Jami’ al-Akhbar from the Holy Prophet (S) that he used to say: (“Respect my offspring and adopt my adab.”(٢

In an authoritative hadith, it is mentioned that the Noble Prophet (S) used to say: “My (Lord disciplined me with the best discipline.”(٣

Ibn Sha’bah al-Harrani has narrated in Tuhf al-’Uqul that Imam ‘Ali (as) said: “Follow the guidance of the Holy Prophet (S) for it is the best guidance and adopt his sunnah (for it is the most noble.”(۴

It has been mentioned in the speech cited earlier from Imam ‘Ali (as) that he said: “You should follow your Prophet, the pure, the chaste, may Allah bless him and his progeny. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved

۱- al-Amali of Shaykh al-Mufid: ۵۳

۲- Jami' al-Akhbar: ۱۴۰

۳- al-Bihar ۱۶:۲۱۰

۴- Tuhf al-'Uqul: ۱۵۰

person before Allah is he who follows His Prophet and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah, the Glorified, hated a thing, he too hated it; that Allah held a thing low, he too held it low; .that Allah held a thing small, he too held it small

If we love what Allah and His Prophet hate and hold great what Allah and His Prophet hold small that would be enough isolation from Allah and transgression of His .commands

The Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives: "O so-and-so! Take it away out of my sight because when I look at it, I recall the world and its allurements." Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it

a place of stay and hope to live in it. Consequently, he removed it from his mind, distanced it from his heart and kept it hidden from his eyes. Just as he who hates a thing would hate to look at it or to hear about it.

Certainly there was in the Prophet of Allah all that would apprise you of the evils of this world and its defects, when he remained hungry in it along with his special companions, and despite his nearness to them, the allurements of the world remained remote from him. So let the observer observe with his intelligence; did Allah honor Muhammad (S) as a result of this or disgrace him? If he says that Allah disgraced him, he certainly lies - by Allah - and perpetrates a great untruth. If he says Allah honored him, he should know that Allah dishonored the other when He extended the (allurements of the) world for him, but held them away from the one who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance; otherwise he will not be safe from ruin. Certainly, Allah made Muhammad (S) a sign for the Appointed Time, a conveyor of glad tidings of paradise and a warner of retribution. He left this world hungry but entered upon the next world complete. He did not lay one stone upon another (to make a house) until he passed away and responded to

the call of his Lord. How great is Allah's blessing to us that He blessed us with the !Prophet as a predecessor whom we follow and a leader whom we emulate

By Allah, I have been putting so many patch in this shirt of mine that now I feel shy of its tailor. Someone asked me if I would put it off, but I said: 'Leave me - for only in the (morning do people praise the night journey.'"(١

It is narrated in Makarim al-Akhlaq from as-Sadiq (as): "I would hate for a man to pass away from this world while still not having adopted any of the attributes of the Noble (Prophet (S)."(٢

.There are many similar narrations

It is therefore imperative for us to pay attention to an important point i.e. the sunnah that is the subject of this book is different in meaning from what is meant by the historians, those who study the sirah and ahadith, and also the jurists. According to the historians and those who write the sirah, sunnah is taken to refer to the history of the life of the Noble Prophet (S), from his birth to his battles, and the history of the .lives of his progeny, family and companions etc

According to those who narrate the ahadith, sunnah refers to the sayings, actions or quiet approvals of an infallible. The 'ammah(٣) consider only the Holy Prophet (S) to be infallible while according to the Shi'ah, the pure Imams (as) are also included with the .(Prophet (S

In

Nahj al-Balaghah: ٢٢٧ Speech ١۶٠ -١

Makarim al-Akhlaq: ٩۵ Hadith no. ١٨٣ -٢

(.A term used to refer to the Sunni Muslims. (Tr -٣

the terminology of the jurists, it refers to a recommended action as opposed to the other four categories of actions i.e.: Wajib (obligatory), Haram (prohibited), Makruh .((abominable) and Mubah (permitted

In the ahadith, sunnah includes all the actions and commandments mentioned and practiced by the Holy Prophet (S) like the number of rak'at in the daily prayers and its different recitations, the way to perform the Hajj pilgrimage, marriage and divorce etc. Sunnah refers to all these commandments and legal rulings in the narratives and .ahadith

As for the term sunnah used in this book – as we have previously mentioned – it has a more precise and confined meaning from all these meanings and that is: all the recommended actions that were practiced and taught by the Noble Prophet (S) in his .lifetime

It is a known fact for scholars that there were numerous sunnah of the Holy Prophet (S) and these have been recorded in hundreds of books and thousands of ahadith. Each narrator has mentioned a portion of them according to what relates to the subject of his book. To the best of my knowledge there are hardly any books from either of the two sects – Shi'ah and Sunni - that consist of complete compilations of narrations about the Prophet's sunnah and adab. Rather, it could be said that nobody .has, to date, authored a book such as this one, with these particulars

It is clearly evident that a compilation of the narratives that are related to the sunnah

and adab of the Holy Prophet (S) would be an important service that would help to protect the spirituality of Islam and as this type of book becomes a source of information about the lifestyle of a man from the most perfect of men, it is of utmost .importance

The only person who thought of this matter in our present time was ‘Allamah Taba’taba’i, author of the original version of this book. He gathered the narrations that describe the practices of the Holy Prophet (S) and talk of his adab and sunnah in a book he called ‘Sunnah an-Nabi’ thereby opening the way for a righteous lifestyle for .one who wants it

It is fair to say that this book has filled a gap in the Islamic culture of our current time. We can easily say that there are very few similar works in this field, rather it is a .scholarly work that it the first of its kind, conceived by the respected author

This outstanding work was written by the ‘Allamah about forty years ago in the fifties (۱۳۵۰ ah/۱۹۲۹ ce), that is, when he was still studying religious sciences in Najaf al-Ashraf and it was not until Sha’ban of ۱۳۹۱ ah/۱۹۷۰ ce that I had the honor of meeting him in Qum and I asked if it would be alright if I embarked upon the translation of this book into Farsi. The ‘Allamah accepted this proposal and granted me permission - in .writing – to take up this task

In the

course of my translation (of the work into Farsi) and confirmation of the sources and references, I came across some narrations on the topic of the Prophet's sunnah that had been missed by the respected author. I gathered these narrations in a separate file and presented it to the revered 'Allamah at another meeting with him in Mashad al-Rid'a (as) and upon completion of review, he asked that these narrations should be .”included in the book under the title of “Addendums

In accordance with his instructions, I placed an addendum after each section of the book, maintaining the original order except the addendum to “The nature of the Prophet” which I put at the end of the book. I also added two new sections to the .original work, namely the section on Hajj and on the uncommon narrations

It is befitting to mention that the sources referred to in this book are from the works of Shi'a scholars and no references have been made to the books of Sunni authors .with the exception of Ghazali's, Ihya al-'Ulum and Suyuti's, al-Durr al-Manthur

This book is generally divided into three parts based on the life of the Noble Prophet :((S

His sunnah and adab with his Lord i.e. his method of worship and supplication

His sunnah and adab with different categories of people i.e. his adab of social interaction

All his other sunnah and adab, like his adab while traveling, eating, dressing etc. which we will call his individual and personal adab

We pray to Allah, the Lord of

the Worlds, to grant us the inspiration and will to be able to follow in the footsteps and .(adopt the traits of the Holy Prophet (S

O Allah! Bestow your sublime blessings and greatest favors on your Prophet, Muhammad (S). Grant him a lofty status in your proximity, reward him with multiple rewards out of your Grace, complete in him the light of perfection and bring us together with him in paradise. O Allah! Help us to practice his sunnah in our lives and .to be beneficiaries of his intercession – Amin

Muhammad Hadi al-Fiqhi

۲۰th Dhil-Qa'dah al-Haram ۱۳۹۴ ah

Biography of the Author

Allamah Muhammad Husayn Taba'taba'i was born in the village of Shadabad near ' Tabriz on ۲۹th Dhil Hijjah ۱۳۲۱ ah / ۱۶th March ۱۹۰۴ ce. He lost his father, Sayyid Muhammad Taba'taba'i at the age of five and his mother passed away four years later while giving birth to his brother, Sayyid Muhammad Hasan. The experience of being orphans increased the closeness between the brothers and bound them .throughout their lives

The guardianship of the two brothers fell on the shoulders by their paternal uncle Sayyid Muhammad 'Ali Qadhi and it was under his guidance that 'Allamah Taba'taba'i .began his primary education

In accordance with the prevalent systems at the time, he first memorized the Qur'an, studied literary Persian texts and learnt calligraphy before moving on to a more detailed study of the 'Arabic language sciences – grammar, syntax and rhetoric, the .essential pre-requisites for more advanced study of classical Islamic corpora

The 'Allamah recounts

his relatively late initiation into the world of scholarship and notes that he was initially averse to study and discouraged by his inability to fully understand what he was reading, a condition which continued for about ۴ years. A turning point was finally reached when he failed a test on Suyuti's renowned treatise on grammar and his exasperated teacher told him: "Stop wasting my time and yours!"

Shamefaced, he left Tabriz for a while to engage in a special devotional practice that resulted in his gaining a Divine bestowal – the ability to master any subject he studied, and this ability remained with him till the end of his life. In keeping with his general reticence on personal matters, he never identified the devotional practice in question. He later recalled:

"I ceased entirely to associate with anyone not devoted to learning and began to content myself with a minimum of food, sleep and material necessities, devoting everything to my studies. It would often happen during the spring and summer that I would remain awake until dawn and I always prepared for the next day's class on the previous night. If I encountered a problem, I would solve whatever difficulty I encountered, however much effort it took. When I came to class, everything the teacher had to say was already clear to me; I never had to ask for an explanation or for an error to be corrected."

After completing the Sutuh level of the hawzah curriculum in ۱۹۲۵, 'Allamah Taba'taba'i went with his

brother to Najaf, a centre of Shi'a learning traditionally designated as Darul 'Ilm (the abode of knowledge). It was here that he spent many years studying the Kharij level of jurisprudence with such authorities as Mirza Husayn Na'ini (d. ۱۳۵۵ ce/۱۹۳۶ ah), Ayatullah Abul Hasan Isfahani (d. ۱۳۶۵ ah/۱۹۴۶ ce), Ayatullah Hajj Mirza 'Ali Irvani and .Ayatullah Mirza 'Ali Asgher

He attained the rank of Ijtehad while in Najaf, but never sought to become Marja' al-.Taqlid

It was Qur'anic exegesis along with philosophy that came to preoccupy him for most of his career. More influential on 'Allamah Taba'taba'i than any of his other teachers in Najaf was his cousin, Hajj Mirza 'Ali Qadhi Taba'taba'i (d. ۱۳۶۳ ah/۱۹۴۷ ce). It was he who, more than anyone else helped to mould his spiritual personality. Sayyid Qadhi's influence on him was profound. Under his guidance, he began to engage in gnostic .practices, night vigils and various supererogatory acts of devotion

In ۱۳۵۴ ah/۱۹۳۵ ce, 'Allamah Taba'taba'i returned from Najaf to Tabriz, again accompanied by his brother. The return to Tabriz occasioned something of a lull in his scholarly activities for a roughly a decade during which he devoted himself to farming the family lands. Despite the degree of erudition he had attained, he was almost .entirely unknown in the city

In ۱۹۴۶ ce, he left for Qum, where he remained for the rest of his life. The city of Qum ,had enjoyed prominence as a centre of learning since the early days of Shi'ism in Iran

and it was here that the scene of the most fruitful portion of the 'Allamah's career as a .teacher and an author can be seen

To all outward appearances, the very epitome of the ascetic and retiring scholar, 'Allamah Taba'taba'i was by no means negligent or unaware of the political sphere. Nonetheless he played little if any discernible role in the intense and prolonged struggle led by Imam Khomeini and his associates that culminated in the Islamic .revolution of ۱۹۷۸-۷۹ and the foundation of the Islamic Republic of Iran

By the time the revolution began, he was too physically frail to have participated even marginally. However, the leading role played by many of his students in the revolution indicates that the attitudes and teachings he had inculcated in them were at the very .least compatible with support of the new Islamic order

Weakened for many years by cardiac and neurological problems, 'Allamah Taba'taba'i withdrew from teaching activity and became increasingly absorbed in private devotion as the end of his life grew near. In ۱۴۰۵ ah/۱۹۸۱ ce, he stopped as usual in Damavand while returning to Qum from his annual summer visit to Mashhad. He fell seriously ill and was taken to hospital in Tehran. The prospects for recovery were little and he was therefore taken to his home in Qum, where he was rigorously .secluded from all but his closest students

Shortly after, on ۱۸th Muharram ۱۴۰۲ ah/November ۷th ۱۹۸۱ ce, he passed away and was laid to rest close to the tombs

of Shaykh ‘Abd al-Karim Ha’iri and Ayatullah Khwansari; the funeral prayers were led .by Ayatullah al-’Udhma Hajj Sayyid Muhammad Rid’a Gulpaygani

One of the characteristic of this great personality as portrayed unanimously by his students was his extreme modesty and humility. The ‘Allamah was never heard to utter the pronoun “I” through out his life whether in Arabic or Persian. Unlike many if not most of the luminaries of Qum, he would never permit his hand to be kissed, withdrawing it into the sleeve if anyone made an attempt to do so. He always refused .to lead anyone in congregational prayer, even his own students

When teaching, he never permitted himself to assume the position of authority implied by leaning on a cushion or against the wall, preferring instead to sit upright on the ground, just like his students. He was patient and forbearing with the questions and objections raised by his students, giving generously of his time even to the .immature among them

Allamah Tabatabai’s material circumstances in Qum were in line with his utter lack of self-importance. He had no access to the funds reserved for the students and teachers of fiqh, and sometimes he lacked even the money to light a lamp in his modest home in the Yakhchal-i Qadhi district of Qum. The house was too small to accommodate the throngs of students that would come to visit him, and he would therefore sit on the steps in front of it to receive them. Unlike many scholars, he

did not amass a vast personal library, although he did leave behind a small collection .of manuscripts

Notable, it was not only his students who benefited from his modest and unassuming nature. Such was his affection for his family that he would often rise to his feet when his wife or children entered the room, and when it became necessary to leave the home and buy essential items, the 'Allamah himself would undertake the task instead .of imposing it on his family

Such was the outward demeanor of one who, in the view of his disciples, had become 'a mirror for the spirits of the Infallibles', who had attained a degree of detachment from this world that permitted him to observe directly that which is part of the unseen .realm

Some of the works which 'Allamah Taba'taba'i was blessed to able to write during his :short life includes the following works

۱. Al-Mizan fi Tafsir al-Qur'an Munzal: The 'Allamha's most important single work, a monumental commentary upon the Qur'an written in twenty volumes in 'Arabic. Its translation into English, carried out by the now deceased Sayyid Sa'id Akhtar Rizvi, .(has seen the first six volumes published (printed in ۱۲ volumes

۲. Usul-i-falsafah wa Rawish-i-ri'alism - The Principles of Philosophy and the Method of Realism: This has was written in five volumes and has been published with a .commentary by the late Ayatullah Murtada Mutahhari

۳. Hashiyahi Kifayah – Glosses of al-Kifayah. Glosses upon the new edition of al-Asfar of Sadr al-Din Shirazi (Mullah Sadra), compiled under

.the direction of 'Allamah Taba'taba'i, of which seven volumes have been published

Musabahat ba Ustad Kurban - Dialogues with Professor Corbin. Two volumes based .۴
.on conversations carried out between 'Allamah Taba'taba'i and Henry Corbin

.Risalah dar Hukumat-i Islami - Treatise on Islamic Government .۵

Risalah dar Ithbat-i dha't - Treatise on the Proof of the Divine Essence .۶

Risalah dar Sifat - Treatise on the Divine Attributes .۷

Risalah dar Insan qabl Dunya - Treatise on Mankind before the (creation of the) .۸
World

Risalah dar Insan fil Dunya - Treatise on Mankind in the World .۹

Risalah dar Insan ba'd Dunya - Treatise on Mankind after the World .۱۰

Risalah dar Nubuwwat - Treatise on Prophecy .۱۱

.Qur'an dar Islam - The Qur'an in Islam. The English translation has been published .۱۲

.Shi'ah dar Islam – Shi'ite Islam. The English translation has been published .۱۳

Chapter ۱: The Character and Moral Traits of the Holy Prophet

From Ibn Shahr Ashub in al-Manaqib: al-Tirmidhi in al-Shama'il, al-Tabari in al- .۱ Tarikh, al-Zamakhshari in al-Fa'iq and al-Fattal in al-Raudhah have all narrated about the character of the Holy Prophet (S) with numerous narrations. From among these: Narrated from Amir al-Mu'minin (as), Ibn Abbas, Abu Hurayrah, Jabir ibn Samarah and Hind ibn Abi Halah: That he (S) used to be revered and venerated, dignified in the eyes (of the people) and honored in the hearts. His face would shine like the full moon, .bright and white with a hint of redness

He was neither too thin, nor too fat. He had a white forehead and a pleasant countenance. The white of his

eyes was intensely white and the black of his eyes was intensely black, the edges of his eyelids were black, he had long narrow eyebrows, a moderately large and proportionate head and was of appropriately average height.

He had a wide forehead, the bridge of his nose was slightly raised, a little redness could be seen in the white of his eyes, his eyebrows were joined, and he had soft fair cheeks, long and broad forearms, large shoulder-joints, wide shoulders, strong hands and moderately large feet.

He had no hair on his chest, the soles of his feet were curved in the middle, lines were visible around the flesh near his backbone, he had long eyelashes, a thick beard, a full moustache, a mixture of black and white hair, a perfectly formed mouth and nose, fine white separated teeth, lank hair, a line of very small hair from the middle of his chest to his navel and a proportionate body. His stomach was aligned with his chest. He had a wide chest. His neck was beautiful like an image of pure silver.

His had extended fingers; the heels of his feet were bony and empty of flesh. He had a short chin. His forehead was slightly inclined to the front, his thighs were fleshy and muscular, and there was a slight swelling in his flank. His limbs were firm. He was of average height, neither too tall nor too short. He had curly hair not open falling hair. His face was neither skinny

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nor fleshy and its color was not as white as the white of the eyes. He had large joints. There was no hair on his stomach or chest except for a line of hair extending from his upper chest down to his navel. He had a large upper back. White hair was seen on the .(sides of his (S) head next to his ears (as a result of old age

His hands were like the hands of a perfume seller – always scented with perfume. He had wide palms. The bones of his arms and legs were proportionately long. When he was happy and joyful his face was like a shiny mirror. He walked inclining forward(١), with a humble gait. He would rush ahead of the people to perform good deeds. When he walked, he would raise his feet as if he was descending a declivity. When he .smiled, his teeth would shine when exposed briefly, before being covered by the lips

He was handsome, well-mannered, decorous and friendly. When he turned to face the people, they felt that his face was like a bright lantern, and the (drops of) sweat on his face were like pearls, and the scent of his perspiration was better than the most (excellent musk. He had the seal of prophethood between his shoulders.(٢

٢. Abu Hurayrah: When he (S) would turn to see the front or back, he would turn his (whole body (not just his head).(٣

٣. (Jabir ibn Samarah: He was slender in the shanks.(۴

۴. Abu

١- (.This is indicative of strength. (Tr

٢- Manaqib Ale Abi Talib ١:١۵۵, Fayd' al-Qadir ۵:٧۶-٧٩, Wa`sail al-Wusul Ila Shama`il al-Rasul: ٣٧-۴٧

٣- Manaqib Ale Abi Talib ١:١۵٧

۴- Manaqib Ale Abi Talib ١:١۵٧, Fayd' al-Qadir ۵:٨٠

Juhayfah: White hair covered the sides of his beard and the hair between his chin and (the edge of his lower lip.(۱

.Umm Hani: I saw the Holy Prophet (S) having four locks of hair .۵

Ibn Shahr Ashub says: In actuality he had two locks of hair and the one who started this (tradition of keeping the hair in this way) was Hashim (the Noble Prophet's great-(grandfather).(۲

Anas: I did not count more than fourteen white hairs on the Holy Prophet's (S) head .۶ (and beard.(۳

(It has been said: He had seventeen (white hairs).(۴ .۷

Ibn 'Umar: The sign of old age in him was (the presence of) about twenty white .۸ (hairs.(۵

(al-Bara' ibn 'Azib: His hair reached up to his shoulders.(۶ .۹

(Anas: He had hair descending behind his ears up to the earlobes.(۷ .۱۰

(Aaisha: His hair extended beyond the earlobes but not up to the shoulders.(۸' .۱۱

In Qisas al-Anbiya': There would be no place from which the Noble Prophet (S) .۱۲ passed but that all who would pass from there would know that he had been there from the scent of his fragrant sweat. He would not pass by a stone or tree except that (it would prostrate before him.(۹

From al-Saffar in Basa'ir al-Darajat: Narrated from Zurarah from Abi Ja'far (as) .۱۳ that the Holy Prophet (S) said: Verily we, the prophets, sleep with our eyes but not with our hearts and we see what is behind us with the same clarity as what we see in (front of us.(۱۰

From al-Qutb .۱۴

۱- Manaqib Ale Abi Talib ۱:۱۵۸

۲- Ibid.

۳- Ibid.

۴- al-Faqih ۱:۱۲۲, Manaqib Ale Abi Talib ۱:۱۵۸

۵- Manaqib Ale Abi Talib ۱:۱۵۸, Bihar al-Anwar ۱۶:۱۹۱

۶- Manaqib Ale Abi Talib ۱:۱۵۸

۷- Ibid.

۸- al-Faqih ۱:۱۲۹, Manaqib Ale Abi Talib ۱:۱۵۸

۹- Bihar al-Anwar ۱۶:۱۷۲ quoting from Qisas al-Anbiya` : ۲۸۷, Makarim al-Akhlaq: ۲۴

۱۰- Basa`ir al-Darajat: ۴۲۰, no. ۸

in al-Khara'ij wa al-Jara'ih: From his (S) miracles which have been confirmed by numerous sources, and disbelievers and believers have acknowledged it, was the seal of prophethood on the hair that had accumulated between his shoulders.(١)

۱۵. In al-Manaqib: His (S) shadow did not fall upon the earth.(٢)

۱۶. From al-Kulayni in al-Kafi: Narrated from 'Ali ibn Muhammad al-Nawfali from Abi al-Hasan (as), he said: I mentioned to him about (good) voice. He said: When 'Ali ibn al-Husayn (as) used to recite (the Qur'an) and a person would pass by, he would swoon because of the beauty of his voice; and if the Imam manifests any of this, the people would not be able to bear its beauty. I said: Did the Holy Prophet (S) not lead the people in prayer, raising his voice in recitation of the Qur'an? He (as) said: He would recite in a way that was bearable for the people behind him.(٣)

Note: And this has been narrated with numerous other chains of narrators.

۱۷. From al-Saduq in Ma'ani al-Akhbar: By way of Ibn Abi Halah al-Tamimi from al-Hasan ibn 'Ali (as) and (in another narration) by way of al-Rid'a from his fathers, from 'Ali ibn al-Husayn, from Husayn ibn 'Ali (as) and also (in yet another narration) by way of a man from the lineage of Abi Halah from his father, from al-Hasan ibn 'Ali (as) who said: I asked my maternal uncle, Hind ibn Abi Halah – who always used to talk about the Noble Prophet (S) –

۱- al-Khara`ij wal-Jara`ih ۱:۳۲, no. ۲۹, Bihar al-Anwar ۱۶:۱۷۴, Kamal al-Din wa Tamam al-Ni'mah ۱:۱۶۵, and in the book of 'Abd al-Malik: ۹۹

۲- Manaqib Ale Abi Talib ۱:۱۲۴, more about this is narrated in al-Khara`ij: ۲۲۱

۳- al-Kafi ۲:۶۱۵, and al-Tabarsi has narrated the same thing in al-Ihtijaj: ۲۰۴

to describe for me something about him so that I may increase my love for him. So he :said

The Prophet (S) was revered and venerated. His face would shine like the full moon. He was taller than those who were short and shorter than those who were tall (i.e. he was of average height). He had a moderately large head and curly hair. If his hair could be combed he would comb it otherwise, if he let his hair grow, he would not let it .exceed up to the length of his earlobes

He had a light complexion, a wide forehead, long narrow eyebrows that were broad but not conjoined, with a vein running between them which became visible when he was angry. There was a light which elevated him such that if one who saw him did not .notice it, he would think he was raising his head with haughtiness

His beard was short and thick; his cheeks were smooth and wide. He had a broad mouth with clear separated teeth. He had fine hair on his chest. His neck was like a beautiful image of pure silver. His body was proportional (all his limbs were the perfect size in relation to his body). His stomach and chest were equal in size. He had broad shoulders. His joints were fleshy. He had a wide chest. The unclothed parts of his body shone with brightness. He had a line of hair extending from his chest to his ,navel; other than this

.his chest and stomach were bare

His forearms, shoulders and upper chest were hairy. He had long forearms and wide palms. His hands and feet were thick and firm. He had extended fingers and bones that were without any protuberances in the forearms and shanks. The middle of the soles of his feet was raised from the ground and his feet were wide. Water would not soak them. When he walked he raised his legs from the ground and inclined forwards, treading lightly with soft steps. He walked briskly as though he was descending a declivity. When he turned to face someone, he would turn his entire body (not just his .(head

His eyes were lowered; his gaze toward the ground was longer than his gaze toward the sky. He would look with short glances. He was the first to salute (say salam to) .whomever he met

He (as) then said: Describe to me his speech. He replied: He (S) was afflicted with continued sadness, always deep in thought and never at ease. He was silent for long periods of time. He never talked unnecessarily. He started his speech and ended it with great eloquence. His discourse was relevant and concise, without superfluity and not lacking the necessary details. He was soft-spoken and never rude or insulting. He would consider blessings to be great even if they were small, never complaining about .(them. However, he neither criticized nor praised what he tasted (or ate

The world and its disappointments never made him angry. But

when someone's rights were usurped, he would become so angry that nobody would recognize him and nothing would stand in his way until he had helped him (get back his rights). When he pointed to something he pointed to it with his whole hand and when he was surprised he turned his hand upside-down. When he talked he would join his hands together, and would tap the back of his left thumb with his right palm. When he became angry he turned his face away and when he was annoyed he looked down. His laughter was manifested by a smile and (when he smiled) his teeth were .seen to be like hailstones

Al-Sadiq (as) said: Up to this point it has been the narration of Qasim ibn al-Muni' from Isma'il ibn Muhammad ibn Ishaq ibn Ja'far ibn Muhammad and the rest, up to the end, ... is the narration of 'Abd al-Rahman

Imam Hasan (as) said: I kept this hidden from al-Husayn (as) for some time then I told him about it, but I found he already knew of this before me so I asked him about it and found out that he had asked his father about how the Holy Prophet (S) was, inside the .home and outside, his sitting and his appearance; and he did not leave out anything

Imam Husayn (as) said: I asked my father about the conduct of the Holy Prophet (S) when he entered his home. He said: He (S) entered the home when he wanted to

and when he came to his home, upon his entrance, he divided his time into three parts: a part for Allah, a part for his family and a part for himself. Then he divided his own time between himself and the people, keeping his portion for his special companions and the other portion for the general public; and did not save any time for his personal work. It was from his practice, in the portion devoted to (meeting) the people, to give preference and respect to the people of distinction and he would .categorize them according to their excellence in religion

From among them were those with one need and those who had two needs and even those with many needs, so he occupied himself with them and occupied them with what was good for them. He would ask them about the community and in informing them about what was necessary he would say: "Those who are present from among you should inform those who are absent, and inform me about the need of one who is unable to inform me of his need. For surely the one who informs a person in authority of the need of the one who cannot express it, Allah will make his feet firm on the Day or Reckoning." Nothing other than this would be mentioned in his presence and he would not accept from anyone anything other than this. They would come in seeking (knowledge and wisdom) and they would not disperse until

.(they had received it and they would leave as guides (for others

I asked him about the conduct of the Noble Prophet (S) outside the home – how was it? He (as) replied: The Prophet (S) would remain silent except when it was necessary for him to speak, and he would be affable with the people and would not alienate them. He would honor the honorable of every community and would make them in charge of their affairs. He would be careful with the people and would be cautious not to be impolite or turn away from them, frowning. He would seek to know about the condition of his companions and he would ask the people about the condition of .(others (like their relatives or neighbors

He used to admire the good deed and encourage it while censuring the evil action and discouraged it. He was unwaveringly moderate in his affairs. He was never unmindful (toward the people) out of fear of their becoming negligent and deviating (from the right path). He would never fall short of the truth and would never overstep it. Those who were near him were from the best of the people. The best from among them, in his view, was the one who gave more advice and guidance to the Muslims and the ones who were of greater status in his eyes were those who were more caring and .helpful to them

:He said: Then I asked him (as) about his (manner of) sitting, so he said

He would neither sit nor stand but by remembering Allah (SwT). He never reserved a place specifically for himself and forbade others to have places reserved for them. When he arrived at a gathering, he sat wherever there was a place to sit and he enjoined others to do the same. He would give a chance to all those who were sitting with him, without giving preference to one over the other because he held him in greater esteem. When someone would come to sit with him he would remain seated patiently until he stood up and left. If someone asked him for something, he would give him exactly what he had asked for or if he did not have it he would offer kind words to him.

The people were so pleased with his character that he became like a father to them and they were all treated as equals by him. His gathering was a gathering of forbearance, respect, honesty and trust. There were no raised voices in it and neither were there any evil imputations. Nobody's mistakes were repeated outside the gathering. Those who were in the gathering were fair to one another and were, in this, linked to each other with piety. They were humble, respectful to the elderly and merciful to the young, charitable to the needy and hospitable to the outsider.

I said: How was his interaction with those who were in his company? He (as) said: He was always cheerful, easygoing, approachable and soft-spoken.

He was never rude or harsh. He never laughed loudly, never uttered obscenities, never looked for faults in people and never flattered anyone. He ignored that which was not liked by him in such a manner that it would neither cause any despair nor make one feel hopeless. He kept three things away from himself: arguing, being loquacious and talking about things that did not concern him. He also stayed away from three things related to people, namely: he would never rebuke anyone, never reproach him and never look for his slip-ups or faults. He would not speak except that .(for which he hoped to be rewarded by Allah (SwT

When he spoke, those who were sitting with him were mesmerized and motionless and silent with awe – as though there were birds perched on their heads. When he became silent they spoke. They never debated in his presence; when one would speak, the others would listen to him until he had finished and they would take turns to speak in his presence. He would laugh when they laughed and express surprise when they expressed surprise. He used to be patient with the incivility of the outsider in his questioning and speech, even if his companions objected. He would say: "If you see a person in need then assist him." He would not accept praise except from one who was sincere in his professing himself a Muslim. He never interrupted anyone's talk until he had exceeded the limits, in which

case he would interject by asking him to desist or by standing up.

He said: I then asked him (as) about the silence of the Holy Prophet (S) so he (as) said: His silence was based on four things: forbearance, caution, consideration and contemplation. As for (his silence in) consideration, this was in order to look and listen to everyone equally. As for contemplation, it was about what remains and what perishes. He had a perfect balance of forbearance and patience. Nothing would enrage him or upset him. He was cautious in four things: in his performing a good deed so that others would emulate him, in his abandoning evil so that others would also reject it, in his struggling to make the best decisions for reforming his community, and in his performing that which secures the good of this world and the next.(1)

Note: It is also narrated it in Makarim al-Akhlaq(2) quoting from the book of Muhammad ibn Ishaq ibn Ibrahim al-Talqani with in his narration from those whom he deemed trustworthy, from al-Hasan and al-Husayn (as).

He says in al-Bihar: And this narration is from the famous narrations that have been mentioned by the 'ammah in many of their books.(3)

18. In Makarim al-Akhlaq, al-Tabarsi narrates from Anas ibn Malik who said: The Noble Prophet (S) had a white complexion like the color of a pearl, and he inclined forward when he walked; and neither the scent of musk nor of ambergris would be better than his scent; and neither the

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1- Ma'ani al-Akhbar: 83, 'Uyun Akhbar al-Rid'a, 1:246, al-Sirah al-Nabawiyyah of Ibn Kathir 2:601

2- Makarim al-Akhlaq: 11

3- Bihar al-Anwar 16:161

feel of silk brocade not that of (pure) silk would be softer to touch than the hand of the Holy Prophet (S).(۱)

۱۹. (Also) from him, from Ka'b ibn Malik who said: When something made the Holy Prophet (S) happy, his face would shine like the full moon.(۲)

۲۰. From al-Ghazali in al-Ihya: Of all men, he (S) had the most eloquent diction and most pleasant speech. He would say: "I am the most eloquent of the Arabs"; and the people of paradise will speak in the dialect of Muhammad … and he (S) spoke in a concise manner, neither exceeding nor falling short (of his purpose), as though the words followed each other; there was a pause between his speech that enabled the listener to remember what he said and understand it. He had a powerful and most melodious voice.(۳)

۲۱. In al-Manaqib, narrated from 'Aaisha: I said: "O Prophet of Allah! I saw you entering the toilet, and when you came out I entered (the toilet) but did not find anything except the scent of musk?!" He said: "We, the company of prophets, have bodies that are nourished by the heavenly spirits, so nothing comes forth from it but that the earth swallows it."(۴)

۲۲. In al-Mahasin: From 'Abdallah ibn al-Fad'l al-Nawfali, from his father, from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: Allah created the intellect and said to it: Retreat! So it retreated. Then He said to it: Advance! So it advanced. Then He (SwT) said:

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۱- Makarim al-Akhlaq: ۲۴, 'Awarif al-Ma'arif: ۲۲۴

۲- (Makarim al-Akhlaq: ۱۹, Majma' al-Bayan ۵:۶۹ – Surat al-Tawbah (۹

۳- Ihya 'Ulum al-Din ۲:۳۶۷

۴- Manaqib Ale Abi Talib ۱:۱۲۵, Makarim al-Akhlaq: ۲۴

I have not created anything more dear to Myself than you. Allah gave Muhammad (S) ninety-nine parts (of it) and divided the remaining one part among the rest of His servants.(1)

23. From al-Shaykh al-Tusi in al-Tahdhib: In his narration from Ishaq ibn Ja'far, from his brother Musa, from his forefathers, from 'Ali (as) who said: I heard the Prophet (S) saying: "I was sent with the most noble and refined character."(2)

24. From al-Saduq in al-Faqih: In his narration from 'Abdallah ibn Miskan from Abi 'Abdillah (as) who said: Allah (SwT) distinguished His prophet with a noble character; so test yourselves, if you have it in you then praise Allah the Almighty and desire more of it. He mentioned ten things (to be tested): Certainty, contentment, patience, thankfulness, forbearance, good manners, generosity, honor, bravery and valor.(3)

(Note: al-Kulayni has also narrated this, as has al-Saduq in all his other books.(4)

25. In Makarim al-Akhlaq, quoting from the book al-Nubuwwah: From Anas who said: The Noble Prophet (S) was the bravest of all men, and kindest of all men, and most generous of all men. One night the people of Madinah heard a loud noise which frightened them, so they (all) went towards where the sound had come from. The Holy Prophet (S) met with them; and he had preceded them (and already investigated it), and he was saying: "Don't be alarmed," while he was on the horse of Abi Talha and had a sword tied around his neck. He began telling the people:

1- al-Mahasin: 192, no. 8

2- We did not find this in al-Tahdhib, but we found it in Amali al-Shaykh al-Tusi 2:209, al-Fiqh al-Rid'a: 353, Mishkat al-Anwar: 243, 'Awarif al-Ma'arif: 211

3- al-Faqih 3:554

4- Ma'ani al-Akhbar: 191, al-Khisal: 431, Tuhf al-'Uqul: 362, al-Kafi 2:56 (and in it is `He distinguished His prophets), Amali al-Saduq, 184

"Do not be afraid, we found it to be only a loud noise (of no consequence)."(1)

26. Also: From 'Ali (as) who said: In the heat of war, when the two sides would charge at each other, we sought refuge in the Holy Prophet (S) as (he would be at the forefront of the battle and) there was nobody closer to the enemy than him.(2)

27. Also: From Abi Sa'id al-Khudri who said: The Noble Prophet (S) was more bashful than a virgin girl behind a curtain. When he disliked something we would see it in his face.(3)

28. In al-Kafi: Narrated from Hafs ibn Ghiyath who said: Abu 'Abdillah (as) said (to me): "O Hafs, verily the one who was patient had little patience and the one who was impatient had little impatience." Then he said: "You must be patient in all your affairs, for Allah (SwT) send Muhammad (S) and commanded him to be patient and gentle and He said:

"And be patient with what they say, and keep away from them in a graceful manner. Leave me to deal with the deniers, the opulent, and give them a little respite." (Surat al-Muzammil (73): 10-11)

And He said: "'Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient, and none is granted it except the greatly endowed." (Surat al-Fussilat (41): 34-35)

So he was patient until

1- Makarim al-Akhlaq: 19

2- Makarim al-Akhlaq: 18, Nahj al-Balaghah: 520, Kashf al-Ghummah 1:9

3- Makarim al-Akhlaq: 17

they defamed him and accused him of grave transgressions and this made him .distressed

So Allah revealed to him: “Certainly We know that you become upset because of what they say. So celebrate the praise of your Lord and be among those who prostrate.” ((Surat al-Hijr (۱۵): ۹۷-۹۸

Then they called him a liar and accused him, and he became sad by this. So Allah :revealed

We certainly know that what they say grieves you. Yet it is not you that they deny,“ but it is God’s signs that the wrongdoers impugn. Apostles were certainly denied before you, yet they patiently bore being denied and tormented until Our help came to them. Nothing can change the words of God, and there have certainly come to you (some of the accounts of the apostles ...” (Surat al-An’am (۶): ۳۳-۳۴

So the Holy Prophet (S) prescribed patience for himself, but when they exceeded the limits and when he mentioned Allah (SwT), they called him a liar. So he (as) said: “I have been patient with regards to myself, my family and my reputation, but I do not have patience when it comes to the remembrance of my Lord.”So Allah (SwT) :revealed

(So be patient with what they say ...” (Surat Qaf (۵۰): ۳۹“

So he remained patient at all times. Then the glad tidings of Imamah were given to his :progeny and they were described as having patience and Allah (SwT) said

And amongst them We appointed Imams who guide [the people] by Our command,“ when

(they had been patient and had conviction in Our signs." (Surat al-Sajdah (۳۲): ۲۴

At this point the Holy Prophet (S) said: "Patience is to faith as a head is to the body" :and he thanked Allah for this great blessing, so Allah revealed

and your Lord's best word [of promise] was fulfilled for the Children of Israel... " because of their patience, and We destroyed what Pharaoh and his people had built (and what they used to erect." (Surat al-A'raf (۷): ۱۳۷

Upon which the Holy Prophet (S) said: "It is glad tidings and a (promise of) vengeance." And Allah had made it permissible for him to fight the polytheists, and Allah (SwT) :revealed

Kill the polytheists wherever you find them, capture them and besiege them and lie in" (wait for them at every ambush" (Surat al-Tawbah (۹): ۵

and

And kill them wherever you confront them" (Surat al-Baqarah (۲): ۱۹۱, Surat al-Nisa" ((۴): ۹۱

So Allah slew them at the hands of the Holy Prophet (S) and his dear companions and He gave him the reward for his patience in addition to the treasures that were reserved for him in the hereafter. "Therefore, the one who is patient and persevering, and leaves his accounting to Allah, will not leave this world until Allah has pleased him by vanquishing his enemies in addition to the rewards that he will get in the (hereafter."(۱)

In Ma'ani al-Akhbar: In his narration from Ahmad ibn Abi 'Abdillah from his father in .۲۹ a hadith attributed to the

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al-Kafi ۲:۸۸ -۱

Noble Prophet (S) that he said: Jibra’il (as) came and said: “O Prophet of Allah! Allah has sent me to you with a gift which He has not given to anyone before you.” The Holy Prophet (S) said: “What is it?” Jibra’il said: “It is patience; and something better than it.” ”?He said: “And what is that

Jibra’il said: “It is pleasure; and something better than it.” He asked: “And what is that?” Jibra’il said: “It is abstinence; and that which is better than it.” He said: “What is it?” Jibra’il said: “It is sincerity; and better than that.” He said: “And what is it?” Jibra’il said: “It is certainty; and better than it.” The Holy Prophet (S) said: I said: “What is that ”.(O Jibra’il!” He said: “The way to attain all of them is to trust in Allah (SwT

I said: “O Jibra’il! What is the meaning of trusting in Allah?” He said: “Knowing that the creation can neither cause any harm nor benefit and can neither give nor withhold (anything), and having no hope (of getting anything) from the creation. When the servant reaches this state, he does not do anything save for Allah, and he does not desire nor fear anyone but Allah and he does not set his hopes on anyone except ”.Allah. This is the meaning of trusting in Allah

The Holy Prophet (S) said: I said: “O Jibra’il! What is the meaning of patience?” He replied: “One must

be forbearing and patient in times of affliction as he is in times of joy and in poverty as he is in wealth and in calamity as he is in comfort; without complaining of his condition ”.because of what has befallen him

I said: “And what is the meaning of contentment?” He said: “To be satisfied with whatever comes to him in this world, being content with whatever little he has and ”.thanking (Allah) for it

I said: “And what is the meaning of pleasure?” Jibra’il said: “It means that one should never be displeased with his Master, whether he gets (the comforts) of the world or ”.not, and not to be pleased with one’s few good deeds

I said: “And what is the meaning of abstinence?” He said: “That one loves whatever His creator loves and hates whatever He hates and is very careful about what is lawful and does not (even) glance at what is unlawful; for what is lawful is to be accounted for and what is unlawful will entail punishment. He is merciful to all Muslims as he is merciful to himself. He avoids useless speech just as he avoids a corpse with an intensely foul smell. He avoids the possessions and embellishments of this world as he keeps away from the fire - that it should not cover him. He has no great hopes or ”.desires and he always remembers his death

I said: “O Jibra’il! And what is the meaning of sincerity?” He said: “A

sincere person is one who does not ask for anything from people until he obtains it (himself) and whenever he obtains it, he is pleased with it. If something extra remains with him, he gives it in the way of Allah. By not asking for anything from others, he has shown that he is truly a servant of Allah. If he obtains what he wants, he becomes happy, and he is pleased with Allah, and Allah ﷻ the Almighty is pleased with him. When he gives from it in the way of Allah, he has reached the stage of fully relying on his Lord."

I said: "And what is certainty?" He said: "A man with certainty performs actions for the sake of Allah as though he sees Him. Even if he does not see Allah, he knows that Allah sees him; and he is certain that what is coming to him (by the will of Allah) will not pass him by, and what is not meant to be for him will not come to him. These are all branches of trust in Allah and abstinence (from worldly pleasures)."(1)

30. In the book of 'Asim ibn Hamid al-Hannat: From Abi Basir who said: I heard Aba Ja'far (as) saying: An angel came to the Holy Prophet (S) and said: "O Muhammad! Your lord sends His salutation to you and says: If you wish I will place for you pebble of gold in an area the size of Makkah." So he (as) raised

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1- Ma'ani al-Akhbar: 260, 'Uddat al-Da'i: 94

his head to the heavens and said: "O my Lord! I eat one day so I praise you and I remain hungry another day so I invoke you."(1)

31. In al-Kafi: Narrated from Muhammad ibn Muslim who said: I heard Aba Ja'far (as) mentioning that an angel came to the Noble Prophet (S) and said: "Allah has given you the choice between being a humble servant or a wealthy king." So he looked at Jibra'il (as) who made a sign with his hand to him to choose humility. So he said: "(I choose to be) a humble servant messenger." So the sent angel said: "Even if (you choose to be a king) it will in no way reduce your status in front of your Lord." He (as) said: And he had the keys to the treasures of the earth.(2)

32. In Nahj al-Balagha: He (as) said: "So follow your Prophet, the noble, the pure ... He took the least (share) from this world and did not take a full glance at it. Of all the people of the world, he was the least sated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah, the Glorified, hated a thing, he too hated it; that Allah held a thing low, he too held it low; that Allah held a thing small, he too held it small. If we love what Allah and His Prophet hate and hold great what Allah

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1- al-Usul al-Sittata 'Ashar: ۳۷, Makarim al-Akhlaq: ۲۴, al-Kafi ۸:۱۳۱, Jami' al-Akhbar: ۲۹۵, Amali al-Tusi ۲:۱۴۴, Bihar al-Anwar ۱۶:۲۸۳ and ۷۰: ۳۱۸

2- al-Kafi ۲:۱۲۲ and ۸:۱۳۱, Amali al-Saduq: ۳۶۵, Bihar al-Anwar ۱۸:۳۳۴

and His Prophet hold small that would be enough isolation from Allah and transgression of His commandments. The Holy Prophet used to eat on the ground, and sat like a slave. He repaired his shoes with his own hands and patched his clothes with his own hands. He would ride on an unsaddled donkey and would seat someone .behind him

If there was a curtain on his door with pictures on it, he would say to one of his wives: "O so-and-so! Take it away out of my sight because if I look at it I recall the world and its allurements." Thus, he distanced his heart from this world and removed its remembrance from his mind. He wished that its allurements should remain hidden from his eyes so that he should not take wealth from it, nor regard it a place of stay and hope to live in it. Consequently he removed it from his mind, distanced it from his heart and kept it hidden from his eyes, just as he who hates a thing would hate to look (at it or to hear about it.(١

In al-Kafi: Narrated from Talha ibn Zayd from Abi 'Abdillah (as) who said: There .٣٣ was nothing in this world that pleased the Holy Prophet (S) more than remaining (hungry and fearing Allah.(٢

(Note: This has also been narrated from Hisham and others from the Imam (as).(٣

From al-Tabarsi in al-Ihtijaj: From Musa ibn Ja'far, from his father, from his .٣۴ fathers, from Husayn ibn

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Nahj al-Balaghah: ٢٢٧ Sermon ١۶٠, Makarim al-Akhlaq: ٩, Bihar al-Anwar ١۶:٢٨۵ -١
al-Kafi ٢:١٢٩ -٢
Ibid., ٨:١٢٩ -٣

Ali (as), in a lengthy narrative mentioning the condition of the Holy Prophet (S): He' would cry out of the fear of Allah until his prayer mat would become wet (from his tears) – despite not having committed any sin.(١)

٣٥. In al-Manaqib: He (S) would cry until he became unconscious. Someone asked him: "Has Allah not forgiven all your sins, of past and future?" He replied: "Should I not be a thankful servant?" And this was the same condition of 'Ali ibn Abi Talib (as), his successor, when he worshipped.(٢)

٣٦. From al-Daylami in al-Irshad: It is narrated that a sound of weeping, like the sound of boiling from a cooking-pot would be heard from Prophet Ibrahim (as) when he prayed – out of fear of Allah (SwT) and the Holy Prophet (S) was the same.(٣)

٣٧. From Shaykh Abi al-Fattah in his Tafsir: From Abi Sa'id al-Khudri who said: When the verse

"Remember God with frequent remembrance" (Surat al-Ahzab (٣٣): ٤١)

was revealed, the Noble Prophet (S) became so engrossed in the remembrance of Allah that the infidels said he had become insane.(٤)

٣٨. In al-Kafi: Narrated from Zayd al-Shahham from Abi 'Abdillah (as) who said: The Prophet (S) used to seek repentance seventy times a day. I asked: did he say: 'Astaghfirullaha wa Atubu Ilayh' (I seek repentance from Allah and turn to Him)? He replied: No, but he used to say: 'Atubu Ilallah' (I turn to Allah). I said: The Prophet (S) used to repent and not repeat and we

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١- al-Ihtijaj: ٢٢٣ - in the debate of Imam 'Ali (as) with the Jews.

٢- al-Mustadrak ١١:٢٤٧, Irshad al-Qulub: ٩١, and we did not find it in al-Manaqib.

٣- Irshad al-Qulub: ١٠٥, 'Uddat al-Da'i: ١٣٧

٤- Rawhul Jinan wa Ruhul Jinan (Tafsir of Abi al-Fattuh al-Razi) ١:٣٧٥ – Surat al-Baqarah: ١٤٧

(repent and repeat (our sins), so he (as) said: Allah is the provider of succor.(۱)

۳۹. Also: Narrated from Talha ibn Zayd from Abi 'Abdillah (as): The Holy Prophet (S) never used to stand up from a gathering, even when almost everyone had departed, until he had sought repentance from Allah (SwT) twenty-five times.(۲)

۴۰. In Makarim al-Akhlaq, quoting from the book al-Nubuwwah: From Amir al-Mu'minin (as) who, when describing the Holy Prophet (S) would say: He was the most openhanded, the most valiant, the most truthful, and the most loyal in fulfilling his obligation, the most soft-hearted and the noblest of all people. When a person saw him for the first time he was awed by his presence and when one mingled with him he would (immediately) love him. I have never seen anyone like him (S) before him nor after him.(۳)

۴۱. From al-Shaykh al-Tusi in al-Amali: Narrated from Muhammad ibn 'Ali ibn al-Husayn ibn Zayd ibn 'Ali from al-Rid'a from his fathers (as) who said: The Holy Prophet (S) said: You must adopt an honorable character, for Allah (SwT) has sent me with it. From the honorable character is for one to show forgiveness to the one who wrongs him, to give the one who deprives him, to keep contact with the one who cuts him off and to visit the sick one who does not visit him (when he is sick).(۴)

۴۲. In al-Kafi: From 'Isa ibn 'Abdillah ibn 'Umar ibn 'Ali from his father (as) who said: It was from

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۱- al-Kafi ۲:۴۳۸, 'Uddat al-Da'i: ۲۵۰

۲- al-Kafi ۲:۵۰۴, 'Uddat al-Da'i: ۲۵۰

۳- Makarim al-Akhlaq: ۱۸, Bihar al-Anwar ۱۶:۱۹۴ Section ۸ Hadith no. ۳۳

۴- Amali al-Shaykh al-Tusi ۲:۹۲

(the attestation of the Holy Prophet (S) to say: No, and I seek forgiveness from Allah.(1)

43. In Makarim al-Akhlaq: From Ibn 'Umar who said: The pleasure and displeasure of the Noble Prophet (S) could be seen in his face. When he was pleased, it would be apparent by the brightness of his face, and when he became angry, the color of his face paled and became darkened.(2)

44. In al-Kafi: Narrated from Muhammad ibn 'Arafah from Abi 'Abdillah (as) who said: The Holy Prophet (S) said (to his companions): "Should I not inform you of the one from among you who is most similar to me?" They said: "Yes, O Prophet of Allah!" He said: "The one with the best character from you, the most soft-hearted towards the people, the most beneficent to his relatives, the most intense in his love for his brothers in faith, the most patient with regards to the truth, the one who represses his anger the most, the most forgiving and the most intense in his upholding justice, in pleasure and anger.(3)

45. From al-Ghazali in al-Ihya': When he (S) became very excited he would touch his noble beard frequently.(4)

46. Also: He said: And he (S) was the most generous of all men. Neither a dinar nor a dirham was left with him in the evening. If night fell and he had something extra and did not find anyone to give it to, he did not return to his home until he was able to give

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1- al-Kafi 7:463

2- Makarim al-Akhlaq: 19

3- al-Kafi 2:240, Tuhf al-'Uqul: 48

4- Ihya` 'Ulum al-Din 2:387

it to the one who needed it. He did not take from what was given to him by Allah except his annual provisions, from the dates and barley that were easiest for him to get, and he gave the rest in the way of Allah. He was not asked for a thing but that he gave it. Then (after giving away the excess) he returned to his annual provisions and preferred to give from it. Even when it was possible that he would require it before the end of the year if nothing (else) was to come to him ... he would enforce the truth, even if it meant a loss for himself or his companions ... he would walk alone among his enemies, without a bodyguard ... he was not moved by any of the worldly affairs ... He sat with the poor and ate with them. He honored the people of virtue for their good character and he won the hearts of the noble ones by respecting them.

He kept close ties with his near relatives without preferring them to the one who was better than them (in virtue). He did not oppress anyone and accepted the excuse of the one who asked for pardon ... and he had a male and female slave but never ate better food or wore better clothes than them. Not a moment of his time was passed without doing an action for Allah, or (doing) that which

was necessary for the probity of his soul. He would visit the gardens of his companions. He never looked down on a poor man due to his poverty or misfortune, nor did he fear a king because of his power; (rather) he would urge them equally to Allah.(١)

۴۷. Also: He said: Of all men he (S) was the least angry and the easiest to please. He was the most caring, courteous and helpful towards the people.(٢)

۴۸. Also: He said: When he (S) rejoiced and was pleased, he was the best of the pleased ones. If he preached, he preached seriously; if he got angry - and he never got angry except for the sake of Allah - nothing could withstand his anger. This was how he was in all his affairs. When some difficulty came upon him, he entrusted it to Allah and renounced his (own) strength and power, and sought guidance from Allah.(٣)

۴۹. In al-Kafi: Narrated from Salam ibn al-Mustanir from Abi Ja'far (as) who said: The Prophet (S) said: Verily for every act of worship there is eagerness (in the beginning) then it becomes languid. So the one whose eagerly performed worship is in accordance to my sunnah has found guidance, and the one who acts against my sunnah has strayed and his deeds are in ruin. As for me, I pray and I sleep, I fast and I open my fast, I laugh and I cry. So the one who forsakes my ways and my sunnah is

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١- Ihya` 'Ulum al-Din ٢:٣۶٠, al-Manaqib ١:١۴۵, al-Mahajjat al-Bayd'a` ۴:١٢٣

٢- Ihya` 'Ulum al-Din ٢:٣۶٩

٣- Ibid. - The author has an explanation on this hadith, refer to al-Mizan ۶:٣١١ – Surat al-Ma`idah (۵): ١١۶-١٢٠

(not from me.(۱

Note: The narrations on this subject are numerous. We have quoted one or two narrations from each topic. However, there are many more narrations on detailed .(aspects (of his (S) character

Chapter ۲: On His (S) relationship with the people

point

۱. In al-Kafi: Narrated from Bahr al-Siqa from Abi 'Abdillah (as) who said: Abu 'Abdillah (as) said to me: O Bahr! Nobility of character brings ease (and happiness) – then he (mentioned a hadith that meant that the Holy Prophet (S) had good etiquette.(۲

۲. From al-Saduq in al-'Ilal: From al-Husayn ibn Musa, from his father, from his fathers, from Amir al-Mu'minin (as) who said: The Holy Prophet's (S) contributions to society were not appreciated; and the good he did extended to the Quraysh, the Arabs and the non-Arabs – and whose actions were better than that of the Prophet (S) towards this creation? The same applies to us – the Ahl al-Bayt; the good we do (for the Muslims) is not appreciated and similarly the good of the true believers is also (unappreciated.(۳

۳. From al-Daylami in al-Irshad: He said: The Holy Prophet (S) used to patch his own clothes, mend his sandals, milk his ewe, eat with the slaves, sit on the ground, ride a donkey and carry someone with him; he would not be ashamed to carry his own groceries and other items from the market to his family. He would shake hands with the rich and the poor alike and he would not take his hand back from the hand of the other

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۱- al-Kafi ۲:۸۵

۲- al-Kafi ۲:۱۰۲

۳- Ilal al-Shara'i: ۵۶۰'

person until that person himself withdrew his hand. He would salute anyone who came to him from the rich or poor, old or young.

He would never look down on what he was offered even if it was a dry date. He had few possessions, was kind by nature, sociable, cheerful, always smiling but without laughing, always sad, but without frowning, humble without losing self-respect, generous without being extravagant, openhearted and merciful to every Muslim. He never belched out of being full and he never extended his hand (to something) out of desire (for it) – ever.(۱)

۴. In Makarim al-Akhlaq: The Noble Prophet (S) used to look at the mirror and comb his hair, and sometimes he would look at his reflection in the water and arrange his hair. He would smarten himself for (meeting with) his companions, aside from grooming himself for his family; and he said: "Allah loves from his servant that he should smarten and groom himself when he goes out to meet his brothers."(۲)

۵. From al-Saduq in al-'Ilal and 'Uyun al-Akhbar: Narrated from al-Rid'a from his fathers (as) who said: The Holy Prophet (S) said: "There are five things that I will never leave until my death: Eating on the ground with the slaves, riding on an unsaddled mount, milking the goat with my hands, wearing coarse woolen clothing and greeting the children – so that these (actions) may become a sunnah after me."

Note: This has also been narrated in al-Majalis.(۳)

۶. From al-Qutb in Lub al-Lubab:

p: ۶۱

۱- Irshad al-Qulub: ۱۱۵

۲- Makarim al-Akhlaq: ۳۴

۳- Amali al-Saduq: ۶۸ al-Majlis al-Sabi` `Ashar, 'Ilal al-Shara'i: ۱۳۰, 'Uyun Akhbar al-Rid'a ۲:۸۱, al-Khisal: ۲۷۱

(The Prophet (S) would salute the young and old.(۱)

۷. From al-Saduq in al-Faqih: Amir al-Mu'minin (as) said to a man from Bani Sa'd: Should I not tell you about myself and Fatimah? ... The Holy Prophet (S) came to us in the morning while we were still in bed and said: 'As-Salamu 'Alaykum' (Peace be upon you). We were silent out of shyness for where we were. Then he said: 'As-Salamu 'Alaykum' (again) and we remained silent. Then he said again: 'As-Salamu 'Alaykum' so we feared that if we remained silent (a third time) then he would leave. This was his practice – he would salute thrice and if he were permitted to enter he would do so otherwise he would leave. So we said: 'Alaykas-Salam Ya RasulAllah' (Upon you be (peace O Prophet of Allah!) Please enter! So he entered.(۲)

۸. In al-Kafi: Narrated from Rab'i ibn 'Abdillah from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to salute the women and they would reply his salutation. Amir al-Mu'minin (as) used to salute the women, but he disliked saluting the young saying: I fear that her voice should impress me resulting in my receiving more than what I (want in the form of reward (for the salutation).(۳)

Note: And al-Saduq narrated this with an incomplete chain of narrators.(۴) Similarly, (the grandson of al-Tabarsi narrates it in al-Mishkat quoting from al-Mahasin.(۵)

۹. Also: Narrated from 'Abd al-'Adhim ibn 'Abdillah ibn al-Hasan al-'Alawi ascribing it to an infallible, he said: The

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۱- Quoting from it in al-Mustadrak ۸:۳۶۴

۲- al-Faqih ۱:۳۲۰ Hadith no. ۹۳۷, 'Ilal al-Shara'i: ۳۶۶

۳- al-Kafi ۲:۶۴۸ and ۵:۵۳۵, al-Mustadrak ۸:۳۷۳

۴- al-Faqih ۳:۴۶۹

۵- Mishkat al-Anwar: ۱۹۷

Holy Prophet (S) used to sit in three postures: 'al-Qurfusa' – this is where the shanks are straight, in a standing position, with the arms placed around them with his hand clasping his forearm. He would (at times) sit upon his knees. He (S) would also sit on one leg and extended his other leg over and he was never seen sitting in any fourth posture.(1)

10. In al-Makarim, quoting from the book al-Nubuwwah: From 'Ali (as) who said: When the Noble Prophet (S) shook hands with someone, he would never withdraw his hand until the other person withdrew his hand first and when he was occupied with someone in fulfilling his needs or conversing with him, he would never leave until the person himself left first. When someone was talking with him he (S) would not become silent until he became silent, and he was never seen stretching his leg forward in front of the person sitting with him. He did not choose between two options except that which was the more difficult of the two.

He would never avenge himself for any wrongdoing until it violated the sacred ordinances of Allah, at which point he would become angry for the sake of Allah (SwT). He never ate while leaning (on anything) until he left this world. He was never asked for a thing to which he replied: "No"; and he never turned away a needy beggar (without giving to him what he needed or (if he did not have it

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1- al-Kafi ۲:۶۶۱, Makarim al-Akhlaq: ۲۶, al-Mustadrak ۷:۴۰۰, Fayd' al-Qadir ۵:۸۵/۱۴۵/۲۳۳

saying some kind words. His prayer was the lightest.(1) His sermons were the shortest and the least irrelevant. He would be recognized by his fragrance when he approached.

When he ate with a group of people, he would be the first to start and the last to stop eating. When he ate, he would eat from what was in front of him and if there were dry dates or fresh dates would he would extend his hand (to take from it). When he would drink, he drank in three draughts, and he would drink water in sips and would not gulp it down. He used his right hand for his food and his left hand he used for anything other than that. He loved to begin with the right side in all his affairs, from wearing clothes to putting on shoes to combing his hair.

When he called out, he would call out thrice. When he spoke he spoke concisely and when he sought permission to enter he did it three times. His speech was clear and simple such that whoever heard it understood it and when he spoke, it would be as though light was coming out from between his front teeth, so that if you saw him you would say: He has a gap between his teeth, but actually he did not.

He would look with short glances (without staring), and he would not talk to anyone about a thing that he disliked. When he walked he would raise his feet

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۱- Meaning that he would be considerate of those praying in the congregation behind him and would not prolong the prayer. (Tr.)

as though he was descending a declivity. He would say: "The best from among you are those with the best akhlaq." He would neither criticize the taste of food nor praise it. His companions would not dispute with each other in his presence. Whoever spoke of him would say: "I have never seen anyone like him, neither before him nor after (him."(١

In al-Kafi: Narrated from Jamil ibn Darraj from Abi 'Abdillah (as) who said: The Holy .١١ Prophet (S) would divide his attention between his companions; he would look at each one of them equally. He (also) said: The Holy Prophet (S) never stretched his legs in front of his companions. When someone shook hands with him, he would not leave his hand until the other person left his hand first. When the people became aware of this, whenever anyone of them shook his hand, he would withdraw his hand quickly from (the Prophet's hand.(٢

Note: This has been narrated in two other ways. In one of them (is added): ...and he would never turn away a beggar – if he had something to give he would give it to him (otherwise he would say: May Allah bring it to you.(٣

From al-'Ayyashi in his Tafsir: From Safwan from Abi 'Abdillah (as) and from Sa'd .١٢ al-Iskaf in a hadith on the qualities and attributes of the Holy Prophet (S): When he sat ((with someone), he would not stand up until the person he was sitting with stood up.(۴

:In al-Makarim .١٣

Makarim al-Akhlaq: ٢٣ -١

al-Kafi ٢:۶٧١, al-Mustadrak ٨:۴٣٧, Makarim al-Akhlaq: ١٧ and ٢٣ -٢

al-Kafi ۴:١۵ -٣

(Tafsir al-'Ayyashi ١:٢٠۴ – Surat Ale 'Imran (٣ -۴

(He said: When the Holy Prophet (S) would speak, he would smile as he spoke.(۱)

Also: From Yunus al-Shaybani who said: Abu 'Abdillah (as) said to me: "How do you .۱۴ joke around with one another?" I said: "Little". He said: "Don't you do it? Surely jesting is from good morals and you would make your brother happy by it. The Noble Prophet ((S) used to jest with a person in order to make him happy."(۲)

From Abi al-Qasim al-Kufi in the book al-Akhlaq: From al-Sadiq (as) who said: . ۱۵ There is not a believer but that he has a sense of humor, and the Holy Prophet (S) (used to make jokes and he never said anything except the truth.(۳)

In al-Kafi: Narrated from Ma'mar ibn Khallad who said: I asked Aba al-Hasan (as): .۱۶ "May I be your ransom. What do you say of the man who is with a group of people and something funny is said and they laugh." He said: "There is no problem if it is not ..." - and I guessed that he meant if it is not obscene - then he (as) said: There was a Bedouin Arab who used to come to the Holy Prophet (S), bringing gifts for him and then saying: "Give us the price for our gifts," so the Holy Prophet (S) would laugh, and when he (as) was sad he would say: "What has happened to that Bedouin? If only he (would come to us."(۴)

(Note: There are numerous similar narrations.(۵)

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۱- Makarim al-Akhlaq: ۲۱

۲- al-Kafi ۲:۶۶۳, Makarim al-Akhlaq: ۲۱

۳- al-Mustadrak ۸:۴۰۸, Manaqib Ale Abi Talib ۱:۱۴۷, 'Awarif al-Ma'arif: ۱۳۳, Kashf al-Ghummah ۱:۹

۴- al-Kafi ۲:۶۶۳, Manaqib Ale Abi Talib ۱:۱۴۹, Bihar al-Anwar ۱۶:۲۵۹

۵- Bihar al-Anwar ۱۶:۲۹۴

In al-Kafi: Narrated from Talha ibn Zayd from Abi 'Abdillah (as) who said: The Holy Prophet (S) would usually sit facing the Qiblah.(۱)

۱۸. In al-Makarim: He said: When a small child would be brought to the Holy Prophet (S) in order to pray for blessings for him, he would take him in his arms so as to honor his family. Sometimes the child would urinate on him so some of those who saw this would give a loud cry. He (S) would say: "Do not interrupt him until he has finished urinating." Then, when he had finished praying for the child or naming him and his family was happy, he would return him to his family, and they would not see signs of him being upset by the urine of their child. When they had left, he would wash his clothes.(۲)

۱۹. Also: It is narrated that the Holy Prophet (S) would not allow anyone to walk with him while he was riding unless he carried him together, and if he declined (to ride with him), he (as) would say: "Go ahead and meet me at the place that you choose."(۳)

۲۰. From Abi al-Qasim al-Kufi in the book 'al-Akhlaq': And it has been reported that the Noble Prophet (S) would never take revenge for himself from anyone, rather he would forgive and turn away.(۴)

۲۱. In al-Makarim: He said: When a person came to sit with the Holy Prophet (S), he would never stand (to leave) until the person stood.(۵)

۲۲. Also: He

۱- al-Kafi ۲:۶۶۱, Makarim al-Akhlaq: ۲۶, al-Mustadrak ۸:۴۰۶

۲- Makarim al-Akhlaq: ۲۵

۳- Ibid., ۲۲

۴- al-Mustadrak ۹:۷, Ihya 'Ulum al-Din ۲:۳۶۵

۵- Makarim al-Akhlaq: ۱۷

said: If the Holy Prophet (S) did not see one of his brothers for three days he would inquire about him. If he was not present (in the town) he would pray for him and if he was there he would pay him a visit, and if he was sick he would visit (and comfort) him.(۱)

۲۳. Also: From Anas who said: I served the Holy Prophet (S) for nine years and I never recall him saying to me: "Why did you do this?" and he never criticized me for anything.(۲)

۲۴. From al-Ghazali in al-Ihya: Anas said: By the One who sent him with the truth! He never told me about anything that he disliked: "Why did you do this?" and whenever his wives would blame me he would say: "Leave him, this was already written and preordained."(۳)

۲۵. Also from him: When he (S) was called by his companions or others he would say: 'Labbayk' (here I am!).(۴)

۲۶. Also: He used to call his companions by their appellations in order to honor them and make their hearts attracted towards him. He would give an appellation to the one who did not have one and that person would from then on be called by the appellation he was given. He would also give appellations to women with children and those who did not have children, and he would give appellations to children seeking, thereby to soften their hearts.(۵)

۲۷. Also: He (S) preferred his guest (over himself) by offering him the cushion on

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۱- Makarim al-Akhlaq: ۱۹

۲- Makarim al-Akhlaq: ۱۶, and Ibn Abi Firas has narrated it in his Majmu'ah: ۴۶, as has al-Suhrawardi in 'Awarif al-Ma'arif: ۲۲۴ (and in these two books `for ten years` is mentioned instead), Fayd' al-Qadir ۵:۱۵۲

۳- Ihya 'Ulum al-Din ۲:۳۶۵

۴- Ibid., ۲:۳۸۱

۵- Ibid., ۲:۳۶۶

which he reclined and if he refused, he (S) would insist until he accepted it.(1)

28. Also: In the month of Ramad'an he (S) was like an 'emissary-wind'(2) holding nothing (and giving everything away to the needy).(3)

29. In al-Kafi: Narrated from 'Ajlan who said: I was with Abi 'Abdillah (as) when a beggar came, so he went to the basket of dates and filled his hands (with as many dates as he could) and gave them to him, then another (beggar) came, so he stood up, filled his hands (with dates) and gave them to him, then another came, so he stood up, took a handful (of dates) and gave them to him. Then yet another came so he (as) said: "Allah is our Provider as He is yours." Then he said: It would never happen that the Holy Prophet (S) was asked for anything from his worldly possessions but that he would give it away. Once a woman sent her son to him saying: Go to him (S) and ask him, if he says: "We don't have anything (to give)" then say: "Give me your shirt." So he (S) took off his shirt and gave it to him - Then Allah instructed him on the right way and said: 'Do not keep your hand chained to your neck, nor open it all together or you will sit blameworthy, regretful.'(4)

30. Also: Narrated from Jabir from Abi Ja'far (as) who said: The Noble Prophet (S) would accept gifts but he would not

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1- Ibid.

2- (Tr.) See Surat al-Mursalat (77): 1.

3- Ihya 'Ulum al-Din 2:379, Sahih Muslim 4:1803

4- Surat al-Isra`: 29 – al-Kafi 4:55, Tafsir al-'Ayyashi 2:289, no. 59, Tuhf al-'Uqul: 351

accept charity.(۱)

۳۱. Also: From Musa ibn 'Imran ibn Bazi' who said: I said to al-Rid'a (as): "May I be your ransom! The people have narrated that when the Holy Prophet (S) went using one route, he would return using another. Was it (really) like this?" He said: "Yes, and I have done this myself many times – so you should (also) do it." Then he said to me: "Because it will bring you more sustenance."(۲)

۳۲. From Sayyid Ibn Tawus in al-Iqbal: Narrated from Abi Basir from Abi 'Abdillah (as) who said: The Holy Prophet (S) would come out after sunrise.(۳)

۳۳. In al-Kafi: Narrated from 'Abdillah ibn al-Mughirah, from the one who mentioned it to him from Abi 'Abdillah (as) who said: When the Holy Prophet (S) would enter a place, he would sit in the nearest space that was available as he entered.(۴)

Note: The grandson of al-Tabarsi also narrates this in al-Mishkat quoting from al-Mahasin and others.(۵)

۳۴. In 'Awali al-La'ali: It is quoted that he (S) used to dislike others standing up for him, so when he came to them they would not stand up because they knew he disliked it and when he stood up they stood up with him (and remained standing) until he had entered his house.(۶)

۳۵. In al-Kafi: Narrated from Ishaq ibn 'Ammar who said: When the Holy Prophet (S) wanted to go for war, he would call his wives and take their advice, and then he would act contrary to their advice.(۷)

۳۶. In al-Manaqib: The

۱- al-Kafi ۵:۱۴۳, Kamal al-Din wa Tamam al-Ni'mah ۱:۱۶۵, Fayd' al-Qadir ۵:۱۹۵, al-Khisal: ۶۲, no. ۸۸, Amali al-Tusi ۱:۲۳۱, Tafsir al-'Ayyashi ۲:۹۳, no. ۷۵, Basharat al-Mustafa: ۷۶۵, Da`aim al-Islam ۱:۲۴۶/۲۵۸/۲۵۹, al-Mustadrak ۷:۱۲۲

۲- al-Kafi ۵:۳۱۴ and ۸:۱۴۷, al-Iqbal: ۲۸۳

۳- al-Iqbal: ۲۸۱

۴- al-Kafi ۲:۶۶۲, Makarim al-Akhlaq: ۲۶, al-Mustadrak ۸:۴۰۳

۵- Mishkat al-Anwar: ۲۰۴

۶- Awali al-La`ali ۱:۱۴۱, al-Mustadrak ۹:۱۵۹،

۷- al-Kafi ۵:۵۱۸, al-Faqih ۳:۴۶۸, Makarim al-Akhlaq: ۲۳۰

Noble Prophet (S) used to take his midday nap at the house of Umm Salamah, so she would collect his sweat and mix it with perfume.(١)

Note: This has also been narrated by others.(٢)

Addendum to this Chapter

١. In al-Kafi: In his narration from Hasan ibn 'Ali ibn Fad'd'al from some of our companions, he said: Abu 'Abdillah (as) said: The Holy Prophet (S) did not speak to the people at his (own) intellectual level. The Prophet (S) said: "We, the prophets, have been ordered to speak to the people at their level of comprehension."(٣)

Note: This has been narrated in al-Mahasin, in the Amali of al-Saduq and in Tuhf al-'Uqul.(۴)

٢. In Amali al-Tusi: In his narration from the Holy Prophet (S) who said: "We, the company of prophets, were ordered to be affable with the people just as we were commanded to perform the obligatory actions."(۵)

٣. In al-Kafi: In his narration from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: "My Lord commanded me to be affable with the people just as He ordered me to perform the obligatory actions."(۶)

Note: This has been narrated in Tuhf al-'Uqul, al-Khisal and in Ma'ani al-Akhbar.(٧)

۴. In al-Mahajjat al-Bayd'a' of al-Fayd': Sa'd ibn Hisham said: I came to 'Aishah and asked her about the character of the Holy Prophet (S) so she said: "Do you not recite the Qur'an?" I said: "Yes indeed." She said: The character of the Noble Prophet (S) is the Qur'an.(٨)

Note: This has also been narrated in Majmu'at Warram.(٩)

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Manaqib Ale Abi Talib ۱:۱۲۴ -۱

Majmu'at Warram: ۲۳ -۲

al-Kafi ۱:۲۳ and ۸:۲۲۳ -۳

al-Mahasin: ۱۹۵, Amali al-Saduq: ۳۴۱, Tuhf al-'Uqul: ۳۷ -۴

Amali al-Tusi ۲:۱۳۵ -۵

al-Kafi ۲:۱۱۷, Mishkat al-Anwar: ۱۷۷ -۶

Tuhf al-'Uqul: ۴۸, al-Khisal: ۸۲, Ma'ani al-Akhbar: ۱۸۴ -۷

al-Mahajjat al-Bayd'a` ۴:۱۲۰ -۸

Majmu'at Warram: ۸۹ -۹

In Tuhf al-'Uqul: From the Holy Prophet (S): Our way - i.e. the way of the Ahl al-Bayt- is: Forgiving the ones who wrong us and giving to the ones who deprive us.(۱)

Note: The first part has been narrated in the Amali of al-Saduq.(۲)

۶. In al-Kafi: In his narration from Isma'il ibn Mukhallad al-Sarraj from Abi 'Abdillah (as), in a hadith from the Holy Prophet (S): My Lord commanded me to love the needy from among the Muslims.(۳)

۷. In al-Irshad of al-Daylami: From al-Sadiq (as) who said: "Surely patience, truthfulness, clemency and good morals are from the akhlaq of the prophets (as)."(۴)

۸. In al-Mahajjat al-Bayd'a': The Holy Prophet (S) would always implore and supplicate to Allah (SwT), continuously asking Allah to embellish his moral traits and give him a noble character. He would say in his supplication: "O Allah! Make my morals good" and "O Allah! Keep abominable traits away from me."(۵)

۹. In al-Majalis of al-Saduq: From Husayn ibn Khalid, from 'Ali ibn Musa al-Rid'a, from his father, from his fathers (as) in a hadith: The Holy Prophet (S) said: Jibra'il, the Guardian Spirit, descended upon me (with a message) from the Lord of the Universe and said: "O Muhammad! You must adopt a good character, for a bad character drives away the good of this world and the hereafter. Surely those who have the greatest semblance to me are those with the best character."(۶)

۱۰. In the book Kashf al-Raibah of Shahid al-Thani: From Husayn ibn Zayd who said: I

۱- Tuhf al-'Uqul: ۳۸

۲- Amali al-Saduq: ۲۳۸

۳- al-Kafi ۸:۸, Tuhf al-'Uqul: ۳۱۵

۴- Irshad al-Qulub: ۱۳۳, Tuhf al-'Uqul: ۹

۵- al-Mahajjat al-Bayd'a` ۴:۱۱۹, Fayd' al-Qadir ۲:۱۱۰-۱۲۰

۶- Amali al-Saduq: ۲۲۳

said to Ja'far ibn Muhammad (as): "May I be your ransom! Did the Noble Prophet (S) have a sense of humor?" He said: "Allah described him has having sublime morals. Allah sent the prophets and they had seriousness about themselves and He sent Muhammad (S) with kindness and mercy. Out of his (S) mercy was humor and jesting with the people so that they may not feel that he is so great that they do not look at ".(him (or approach him

Then he said: Abi Muhammad narrated to me from his father 'Ali from his father al-Husayn, from his father 'Ali (as) who said: When the Holy Prophet (S) saw any one of his companions sad, he would cheer him up with humor and he (S) would say: "Allah (dislikes the one who frowns at his brothers."(۱

In al-Makarim: From Zayd ibn Thabit who said: When we were seated with him (S), .۱۱ if we started talking about the hereafter he started speaking about it, and if we started talking about this world, he too started talking about it, and if we spoke about (food and drink, he would also speak about that.(۲

In al-Manaqib: He (S) did not have 'treachery of the eyes' (i.e. making signs with the .۱۲ (eyes or hand in order to indicate others' faults).(۳

In Kashf al-Ghummah: He (S) said to one of his wives: "Have I not forbidden you to .۱۳ withhold anything for tomorrow? For verily Allah brings the sustenance of every (morrow."(۴

:In Da'aim al-Islam .۱۴

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Kashf al-Riba: ۱۱۹, 'Arba` in Hadithan of Ibn Zahra al-Halabi: ۸۲ -۱

Makarim al-Akhlaq: ۲۰ -۲

.Manaqib Ale Abi Talib ۱:۱۴۴, Majma' al-Bayan ۸:۳۶۰ – Surat al-Ahzab -۳

Kashf al-Ghummah ۱:۱۰ -۴

From the Holy Prophet (S) that he said: The noblest akhlaq of the prophets, the truthful, the martyrs and the righteous is visiting one another for the sake of Allah.(۱)

۱۵. In Majmu'at Warram: From Jabir ibn 'Abdillah al-Ansari from the Holy Prophet (S): It is from the morals of the prophets and the truthful ones to have a cheerful countenance when they see each other and to shake hands when they meet each other.(۲)

۱۶. In al-Manaqib: When he (S) met a Muslim, he would start by shaking his hand.(۳)

۱۷. In al-Ihya of al-Ghazali: The Holy Prophet (S) used to say: "None from you should inform me of anything (bad) about any of my companions, for I would like to come to you with a clean heart."(۴)

Note: al-Tabarsi has narrated this in al-Makarim.(۵)

۱۸. In Misbah al-Shari'ah: The Holy Prophet (S) said: "We, the company of prophets, guardians and pious ones, are free from misplaced endeavors."(۶)

۱۹. Also: The Holy Prophet (S) said: "I was sent as a center of clemency, a source of knowledge and an abode of patience."(۷)

۲۰. In al-Makarim: From Abi Dharr who said: The Noble Prophet (S) would sit modestly between his companions and when an outsider came, he could not tell who the Prophet was from among them until he inquired. So we asked the Holy Prophet (S) to place a seat (for himself) so that the outsiders would know him when they came. We made for him a seat from clay and he would sit on it and

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۱- Da`aim al-Islam ۲:۱۰۶

۲- Majmu'at Warram: ۲۹

۳- Manaqib Ale Abi Talib ۱:۱۴۷

۴- Ihya 'Ulum al-Din ۲:۳۷۸

۵- Makarim al-Akhlaq: ۱۷

Misbah al-Shari’ah: ۱۴۰, al-Kafi ۶:۲۷۶, al-Ja’fariyat: ۱۹۳ -۶

Misbah al-Shari’ah: ۱۵۵ -۷

(we all sat on either side of him.(1)

21. In Majmu'at Warram: It is from the sunnah, when speaking to a group of people, that you do not face one person from the gathering, rather look at all of them in turn.(2)

22. Also: He (S) used to stitch his own clothes and mend his own shoes, and the action that he performed the most in his house was tailoring.(3)

23. Also: The Holy Prophet (S) never hit a slave – ever, and neither (did he hit) anyone else except in the way of Allah. He never took revenge for himself except when he would have to apply the prescribed legal punishments that had been decreed by Allah.(4)

24. In al-Kafi: From Husayn ibn Abi al-'Ala' from Abi 'Abdillah (as) who said: Verily Allah (SwT) did not send a prophet but that he spoke the truth and returned the property of the people (that was committed to his trust) to the rightful owners, whether they were virtuous or wicked.(5)

(Note: al-'Ayyashi has narrated this in his Tafsir.(6)

25. In Majmu'at Warram: From Abi 'Abdillah (as) who said: "Return what has been committed to your trust, for verily the Prophet (S) used to return even the needle and thread (to its rightful owner)."(7)

26. In al-Makarim: From Abi 'Abdillah (as) who said: The Holy Prophet (S) had promised someone (that he would meet him) next to a large rock and he said: "I will wait here for you until you come." Then the scorching sun became difficult for

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1- Makarim al-Akhlaq: 16

2- Majmu'at Warram: 26

3- Ibid., 34

4- Ibid., 278

al-Kafi ۲:۱۰۴, Miskat al-Anwar: ۱۷۱, al-Mustadrak ۸:۴۵۵ -۵

Tafsir al-’Ayyashi ۱:۲۵۱ – Surat al-Nisa -۶

Majmu’at Warram: ۱۰, al-Kafi ۲:۶۳۶ -۷

him to bear, so his companions said to him: "O Prophet of Allah! Why don't you come into the shade?" He said: "I promised to meet him right here and if he does not come, he will be answerable for it."(1)

27. In al-Mahasin: From Jabir from Abi Ja'far (as) who said: 'Ali (as) used to say: We, the Ahl al-Bayt, have been commanded to feed the needy, give refuge in affliction and to pray while the people sleep.(2)

Note: This has also been narrated in al-Kafi.(3)

28. In al-Kafi: From 'Ubayd ibn Abi 'Abdillah al-Baghdadi, from the one who told him about it, he said: A guest came to Abi al-Hasan al-Rid'a (as) and sat with him, speaking with him until part of the night had passed. Then (suddenly) the lamp dimmed so the man extended his hand in order to fix it, but Abu al-Hasan (as) prevented him (from doing it) and hastened to fix it himself. Then he said to him: "We are a community that does not take service from our guests."(4)

29. In Amali al-Saduq: From Huraiz ibn 'Abdillah or someone other than him who said: A group of people from Jahinah came to Abi 'Abdillah (as) so he accommodated them as his guests, and when they wanted to leave, he gave them provisions and escorted them and gave them whatever they needed. Then he said to his servants: "Leave them and do not assist them (in packing their provisions)," and when they had finished packing, they came to

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1- Makarim al-Akhlaq: 24, in another hadith: he waited there for three days.

2- al-Mahasin: 387

3- al-Kafi 4:50

4- Ibid., 6:283

bid him farewell. They said: “O son of the Prophet of Allah! You have accommodated us with the best hospitality, then you ordered your servants not to assist us to be on our way?!” He said: “We the Ahl al-Bayt, do not assist our guests to leave us.”(۱)

۳۰. In al-Kafi: In his narration from ‘Ali ibn Ja’far from his brother (as): When a guest would come to the Holy Prophet (S), he would eat with him, and he would not stop eating until the guest had stopped eating.(۲)

۳۱. In al-Ihya of al-Ghazali: It is from the sunnah regarding the guest that he should be accompanied up to the door of the house.(۳)

۳۲. In al-Kafi: In his narration from Ibn Bukayr from some of our companions who said: Abu ‘Abdillah (as) sometimes used to offer us ‘al-Furani’ (a kind of round bread that is roasted and then moistened with milk, clarified butter and sugar) and ‘al-Akhbasah’ (a sweet made of dates and clarified butter) to eat, and then some bread and oil. It was said to him (as): “If only you would be moderate in your affairs.” He (as) said: “We only manage our affairs by the command of Allah (SwT); so if He makes us rich, we become more liberal and if He makes us poor, we become more sparing.”(۴)

۳۳. In Majmu’at Warram: Mas’adah said: I heard Aba ‘Abdillah (as) saying to his companion: “Do not reproach the one who comes to you out of love and do not castigate

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۱- Amali al-Saduq: ۴۳۷

۲- al-Kafi ۶:۲۸۶

۳- Ihya ‘Ulum al-Din ۲:۱۸

۴- al-Kafi ۶:۲۸۰

him for his evil actions such that he may become humiliated due to them, for this is not from the akhlaq of the Noble Prophet (S) nor the akhlaq of those who are close to him."(۱)

۳۴. In al-Faqih: The Holy Prophet (S) said: "If I was invited to (eat) sheep trotters I would accept and if I was given a gift of sheep trotters, I would receive it."(۲)

Note: The second part has also been narrated in al-Kafi.(۳)

۳۵. In al-Mahasin: In his narration from Ma'mar ibn Khallad who said: One of the slaves of Imam al-Rid'a (as) who was called Sa'd, died. He (as) said (to me): "Advise me of a man who has nobility and is trustworthy." I said: "You want me to advise you?!" He (as) said sternly – as if he was angry: "The Holy Prophet (S) would seek advice from his companions, then he would decide as he wished."(۴)

۳۶. In al-Ihtijaj: From Abi Muhammad al-'Askari (as) who said: I asked my father 'Ali ibn Muhammad (as): "Did the Prophet of Allah (S) debate with the Jews and the polytheists when they obstinately opposed him and did he argue with them (using proofs and evidence)?" He said: "Yes, many times."(۵)

Note: This has also been narrated in Tafsir al-'Askari.(۶)

۳۷. In Amali al-Saduq: In his narration from Muhammad ibn Muslim in a hadith from al-Sadiq (as) from the Holy Prophet (S): The first thing that was forbidden to me by my Lord (SwT) was ... and disputing with the people.(۷)

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۱- Majmu'at Warram: ۳۸۳, al-Kafi ۷:۱۵۰

۲- al-Faqih ۳:۲۹۹, Da`aim al-Islam ۲:۱۰۷ and ۳۲۵, al-Mustadrak ۱۶:۲۳۷

۳- al-Kafi ۵:۱۴۱

۴- al-Mahasin: ۶۰۱

۵- al-Ihtijaj ۱:۲۶

Tafsir al-Imam al-'Askari : ۵۳۰ -۶

Amali al-Saduq: ۳۳۹ -۷

In al-Bihar from Da'awat al-Rawandi: From Amir al-Mu'minin (as) who said: When the Holy Prophet (S) was asked (to do) something, if he wanted to do it he would say: "Yes", and if he did not want to do it he would remain silent. He would never say "No" (to anything.(۱)

۳۹. In al-Makarim: From Anas who said: When we came to the Noble Prophet (S), we would sit around him in a circle.(۲)

۴۰. Also: From Jabir who said: When the Holy Prophet (S) came out, his companions walked in front of him and they left his back for the angels.(۳)

۴۱. Also: From Jabir ibn 'Abdillah in a hadith wherein he mentions His (S) adab in the battlefield: The Holy Prophet (S) was among the last people (to come into the battlefield). He would urge on the weak fighter (who had remained behind) and carry him with himself and direct him to the army.(۴)

۴۲. In Majma' al-Bayan: The Holy Prophet (S) would not look (admiringly) at that which was thought to be beautiful from this world.(۵)

۴۳. Also: When something made the Holy Prophet (S) sad, he would take to prayer.(۶)

۴۴. Also: He (AS) socialized with the people by his good etiquette but was separated from them by his heart; his body was apparently with the people but his spirit was with al-Haq (i.e. Allah (SwT)).(۷)

۴۵. In al-Bihar: From Abi al-Hasan al-Bakri in the book al-Anwar: The Noble Prophet (S) used to like solitude.(۸)

۴۶. In Majma' al-Bayan: From Umm Salamah who said:

۱- Bihar al-Anwar ۹۳:۳۲۷

۲- Makarim al-Akhlaq: ۲۲

۳- Ibid.

Makarim al-Akhlaq: ۲۰ -۴

(Majma’ al-Bayan ۶:۳۴۵ – Surat al-Hijr (۱۵ -۵

(Majma’ al-Bayan ۶:۳۴۷ – Surat al-Hijr (۱۵ -۶

(Majma’ al-Bayan ۱:۳۳۳ – Surat al-Qalam (۶۸ -۷

Bihar al-Anwar ۴۱:۱۶ -۸

The Holy Prophet (S) would neither stand nor sit, come nor go but that he would say: 'SubhanAllahi wa Bihamdih. Astaghfirullaha wa Atubu ilayh' (Glory and praise be to Allah. I seek forgiveness from Allah and turn to Him). So we asked him about this and he (S) said: "I have been commanded to do it," then he recited 'Idha Ja'a Nasrullahi wal Fath' (Surah al-Nasr).(۱)

۴۷. In al-Bihar, from Kanz al-Karajiki: He (S) said: My Lord asked me to adopt seven things: He asked me to be sincere in private and in the open, that I should forgive the one who wrongs me, give the one who deprives me, rebuild the relationship with the one who cuts me off, and that my silence should be in thought and my observation should be in understanding.(۲)

۴۸. In al-Manaqib: He (S) used to mend his shoes, patch his clothes, open the door (of his house when someone came), milk the ewe, restrain the camel in order to milk it and grind the wheat (into flour) with the servant when he became tired.

He would place his own water for ablution (by his bedside) at night. Nobody would walk with a quicker pace than him. He would not sit leaning on anything. He would assist in the household chores and used to cut the meat.

When he sat to eat, he would sit with humility, and he would lick his fingers (after eating) and he never belched – ever. He would accept the invitation of the

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۱- (110) Surat al-Nasr – Majma' al-Bayan ۱۰:۵۵۴

۲- Bihar al-Anwar ۷۷:۱۷۰, Tuhf al-'Uqul: ۳۶

free man and the slave alike, even if it were only for the fore leg or trotters (of sheep). He would accept any gift. Even if it was only a small amount of milk, he would drink it; but he would not accept charity. He would never stare at anyone's face. He would get .angry for his Lord, not for himself

He used to tie a stone on his stomach from hunger. He ate whatever was present and did not turn it away. He did not wear two clothes (at one time). He wore a striped Yemeni garment and (at times) he wore a fringed woolen garment, and sometimes he wore coarse garments made from cotton and linen. Most of his clothes were white. He .would wear a cap under the turban

He would put on his shirt from the right side. He had special clothes for Fridays and when he wore new clothes, he would give his old ones to the needy. He had a cloak that would be folded into two and laid out wherever he wanted to sit. He used to wear .a silver ring on the little finger of his right hand

He loved watermelons and hated foul odors. He would brush his teeth when performing the ablution. When he rode on a mount, he would make his servant or someone else sit behind him, and he rode on whatever mount was available, be it a horse, a mule or a donkey. He would ride on the bridled

.donkey without a saddle

He would (sometimes) walk barefooted, without a cloak, turban or cap. He used to participate in the funeral procession and would visit the sick in the furthest corners of the city. He would sit with the poor and eat with them, and would feed them with his own hand. He would honor those who had the best and most virtuous character. He would be intimate with the respectful people and treated them with affection. He would keep close ties with his near relatives without giving them undue preference .over others, unless he was commanded (to do so) by Allah

He would not be harsh towards anyone and would accept the apology of the one who sought pardon from him. Of all people, he used to smile the most - except when the Qur'an was being revealed to him and when he was exhorting or admonishing the .people. He would sometimes laugh (but) without guffawing

He would not eat better food or wear better clothes than his male or female servants. He did not offend anyone with an insult nor did he curse any woman or servant with an imprecation. The people did not blame anyone but that he said: "Leave him." Nobody came to him, whether a freeman or a slave, but that he would endeavor to meet his (or her) need. He was neither impolite nor discourteous, nor clamorous in the marketplace. He never responded to evil with evil but rather he would forgive and turn away. He

.would start by greeting (with the Salam) whomever he met

He would bear patiently with whoever came and expressed his needs to him (S) until the person left. He would never take back his hand from anyone who held it, until the person left his hand himself and when he met a Muslim he would start with a .handshake

He would neither stand nor sit except by remembering Allah. When someone came to sit with him while he was praying, he would shorten the prayer and turn to him saying: "Do you need something?" Most of the time, he would sit placing both his shanks upright (clasping them with his arms). He would sit (in the first empty space) at the end .of the assembly, and he would mostly sit facing the Qiblah

He would honor the person who came to visit him, sometimes even laying out his cloak for him or giving him the cushion that he was sitting on. He always spoke the .truth - in happiness and in anger

He used to eat cucumbers with fresh dates and salt. The fruits that he liked the most were watermelons and grapes, and most of his meals consisted of water and dry dates. He would (sometimes) have dry dates with milk and he called these 'the two good nourishments.' The food that he liked the most was meat and he would eat .'Tharid' (a dish of soup and sopped bread) with meat. He also liked pumpkin

He would eat the meat of the

hunted animals but he would not hunt himself. He (sometimes) used to eat bread and clarified butter. From the (meat of the) sheep, he liked the foreleg and the shoulder. From the cooked (foods) he liked the gourd. From the condiments he liked vinegar. From the dates he liked the 'Ajwah' (a variety of dates grown in al-Madinah) and from the vegetables he liked endive, chicory and purslane.(۱)

۴۹. al-Shaykh Abu al-Fattah al-Razi in his Tafsir: He (S) used to say: "O Allah! Make me live in poverty and die in poverty, and resurrect me in the group of the poor."(۲)

۵۰. Also: From 'Abdillah ibn Abi Awfa who said: If someone brought money (to be given) for charity to the Holy Prophet (S), he would say: "O Allah! Send your blessings on the family of so-and-so."(۳)

۵۱. In al-Makarim: The Holy Prophet (S) liked optimism and disliked foreboding.(۴)

۵۲. In al-Ja'fariyat: In his narration from 'Ali (as) who said: If someone spoke a lie in front of the Holy Prophet (S) he would smile and say: "He is surely speaking something."(۵)

۵۳. In al-Makarim: From Ibn 'Abbas who said: When the Noble Prophet (S) spoke something or was asked about a matter, he would repeat it thrice in order to ensure that it has been clearly understood.(۶)

۵۴. 'Ali ibn Ibrahim in his Tafsir: When the companions of the Holy Prophet (S) came to him they would say to him: "Have a good morning and a good evening" - and this was the greeting of

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۱- Manaqib Ale Abi Talib ۱:۱۴۷

۲- al-Nuri has quoted this in al-Mustadrak ۷:۲۰۳, Fayd' al-Qadir ۲:۱۰۳

۳- al- Nuri has quoted this in al-Mustadrak ۷:۱۳۶

۴- Makarim al-Akhlaq: ۳۵۰

۵- al-Ja'fariyat: ۱۶۹

:the Age of Ignorance - so Allah revealed

And when they come to you they greet you with a greeting that Allah does not greet" (you with." (Surat al-Mujadilah (٥٨): ٨

So the Holy Prophet (S) said to them: "Allah has changed this with something better for (us: the greeting of the people of paradise (which is) 'As-Salamu 'Alaykum.'"(١

Note: It has been mentioned in the section on his (S) character from al-Saduq in Ma'ani al-Akhbar that he (S) would hasten to salute (say salam to) whoever met (him.(٢

al-Shaykh Abu al-Fattah in his Tafsir: From the Holy Prophet (S) that when .٥٥ someone from among the Muslims saluted him and said: 'Salamun 'Alayka' he would reply: 'Wa 'Alayka al-Salam wa Rahmatullah.' And if he said: 'As-Salamu 'Alayka wa Rahmatullah', the Holy Prophet (S) replied: 'Wa 'Alayka al-Salam wa Rahmatullahi wa Barakatuh.' This is how he used to add something more to his reply to the one who (saluted him.(٣

In al-Ja'fariyat: In his narration from 'Ali (as) who said: When the Noble Prophet (S) .٥۶ was given the good news of the birth of a baby girl he said: "This is a mercy, and Allah (is the Guarantor for her sustenance."(۴

Ibn Abi al-Jamhur in Durar al-La'ali: The Holy Prophet (S) said: "I have been .٥٧ commanded to take charity from the rich from among you and give it to the poor from (among you."(٥

In al-Kafi: In his narration from 'Abd al-Karim ibn 'Utbah al-Hashimi in a hadith .٥٨ from

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Tafsir al-Qummi ٢:٣٥٥ – Surat al-Mujadilah -١

Ma'ani al-Akhbar: ٨١ -٢

al-Nuri quotes this in al-Mustadrak ٨:٣٧١ -٣

al-Ja’fariyat: ۱۸۹ -۴

.We do not have this reference -۵

Abi 'Abdillah (as) who said: The Holy Prophet (S) divided and distributed the charity of the people of the desert between the (poor) people of the desert and the charity of the people of the city between the (poor) people of the city.(1)

Note: This has been narrated in exactly the same way by Ahmad ibn 'Ali ibn Abi Talib in al-Ihtijaj.(2)

59. In Makarim al-Akhlaq, quoting from the book al-Nubuwwah: From Ibn 'Abbas from the Holy Prophet (S) who said: "I have been educated by Allah, and 'Ali has been educated by me. My Lord commanded me to be generous and righteous and forbade me from miserliness and cruelty."(3)

60. al-Shaykh Abu al-Fattah in his Tafsir: From Abu Sa'id al-Khudri in a hadith from the Holy Prophet (S): "When a person asks from us, we will not conceal from him anything that we have."(4)

Note: This has also been narrated in Fiqh al-Rid'a.(5)

61. In al-Ja'fariyat: In his narration from 'Ali (as) who said: Whenever the Noble Prophet (S) forgot something he would put his forehead in the palm of his hand and say: 'Allahumma laka al-Hamd, Ya Mudhakkir al-Shai wa Fa'ilahu, Dhakkirni ma Nasitu' (O Allah! All praise be to You, O Reminder of the thing and its Doer, remind me what I have forgotten).(6)

62. In Amali al-Saduq: In his narration from Ghayath ibn Ibrahim from al-Sadiq Ja'far ibn Muhammad, from his father, from his fathers (as) who said: The Holy Prophet (S) said: "Allah (SwT) disliked for me six qualities and I

1- al-Kafi 5:27

2- al-Ihtijaj: 364

3- Makarim al-Akhlaq: 17

4- al-Nuri has quoted this in al-Mustadrak 7:223

Fiqh al-Imam al-Rid'a: ۳۶۵ -۵

al-Ja'fariyat: ۲۱۷ -۶

disliked them for my successors from my descendants and their followers after me: Playing around in the prayer (i.e. taking it lightly), speaking obscenities while fasting, desiring praise after giving charity, coming to the masjids in the state of Janabah (ritual impurity), looking into the houses (of others) and laughing between the graves."(۱)

۶۳. In Tuhf al-'Uqul: From al-Sadiq (as): Four things are from the akhlaq of the prophets (as): Righteousness, generosity, patience in times of calamity and standing up for the rights of a believer.(۲)

۶۴. In al-Ja'fariyat: In his narration from 'Ali (as): The Holy Prophet (S) wore his ring with the stone facing the inside of his hand and he would look at it often.(۳)

۶۵. In Tafsir al-'Ayyashi: From Sama'ah from Abi 'Abdillah (as) from his father: The Holy Prophet (S) used to dislike cutting the date palm at night and harvesting the crop at night.(۴)

۶۶. In al-Mahasin: In his narration from 'Abdillah ibn al-Qasim al-Ja'fari from his father who said: When the fruits had ripened, the Holy Prophet (S) ordered that an opening be made in the wall of the garden (so that others may benefit).(۵)

۶۷. In Qurb al-Isnad: From Abi al-Bukhturi from Ja'far from his father (as) who said: 'Ali ibn Abi Talib (as) said: Some people used to come to the Noble Prophet (S) with nothing in their possession, so the Ansar said: "Why don't we donate a bunch of dates from every garden for these people!" So this became the sunnah up to today.(۶)

۶۸. In

p: ۸۷

۱- Amali al-Saduq: ۶۰, al-Mahasin: ۱۰, al-Tahdhib ۴:۱۹۵

۲- Tuhf al-'Uqul: ۳۷۵

۳- al-Ja'fariyat: ۱۸۵

۴- Tafsir al-'Ayyashi: ۳۷۹ – Surat al-An'am (۶)

۵- al-Mahasin: ۵۲۸

۶- Qurb al-Isnad: ۶۶

Awarif al-Ma’arif: Jibra’il (as) said: There is not a house on earth that I have not investigated, and I have not found anyone more passionate in his giving charity from his possessions than the Prophet of Allah (S).[۱]

۶۹. In al-Ja’fariyat: In his narration from ‘Ali ibn al-Husayn from his father from ‘Ali (as) who said: When a beggar would come to the Holy Prophet (S) he would say: “No excuse, no excuse.”[۲]

۷۰. In ‘Awarif al-Ma’arif: From Jabir who said: The Holy Prophet (S) was never asked for something to which he replied: “No”. Ibn ‘Utaybah said: If he did not have it he would promise to get it.[۳]

۷۱. Also: If he (S) wanted to send a (military) detachment, he would send it early in the morning.[۴]

۷۲. In al-Kafi: In his narration from al-Sakuni from Abi ‘Abdillah (as): When the Noble Prophet (S) sent a military detachment he would pray for them (to succeed).[۵]

۷۳. In Qurb al-Isnad: From al-Rayyan ibn al-Salt who said: I heard al-Rid’a (as) saying: When the Holy Prophet (S) dispatched an army he would appoint a commander, then he would send with him one of his trusted companions to keep an eye and bring back the information to him.[۶]

۷۴. In al-Kafi: In his narration from Mas’adah ibn Sadaqah from Abi ‘Abdillah (as) who said: When the Holy Prophet (S) wanted to dispatch a contingent, he would instruct the commander to fear Allah (SwT) with regards to himself and then with regards to all his companions. Then he

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۱- Awarif al-Ma’arif: ۲۳۹ ،

۲- al-Ja’fariyat: ۵۷

۳- Awarif al-Ma’arif: ۲۳۹ ،

۴- Ibid., ۱۲۶

al-Kafi ۲۹:۵ -۵

Qurb al-Isnad: ۱۴۸ -۶

would say: “Start in the name of Allah and fight the disbelievers in the way of Allah. Do not be treacherous and do not act unfaithfully. Do not mutilate the bodies of the dead and do not kill any child or any person who has secluded himself in the mountains. Do not burn any palm tree and do not flood it with water. Do not cut any fruit-bearing plant, and do not burn the crop because you never know - you may need it (later). Do not hamstring any animal, the meat of which is permissible to eat, except for that which you need for food. When you meet the enemy of the Muslims, invite them to accept one of the three options (accepting Islam, agreeing to pay the Jizya Tax or turning back), and if they respond to this then accept it from them and leave them.”(۱)

(Note: This has also been narrated in al-Tahdhib, al-Mahasin and al-Da’aim.(۲)

۷۵. In al-Ja’fariyat: In his narration from ‘Ali ibn Abi Talib (as): When the Noble Prophet (S) came fact to face with the enemy in battle, he would mobilize the foot-soldiers, those on horseback and those riding on camels, then he would say: “O Allah! You are my Protector and Helper and Guardian. O Allah! By Your will do I attack and by Your will do I fight.”(۳)

Note: The first part has also been narrated in al-Da’aim.

۷۶. In al-Majma’: Qatadah said: When the Holy Prophet (S) witnessed a battle he said: “My Lord!

۱- al-Kafi ۵:۲۹

۲- Tahdhib al-Ahkam ۶:۱۳۸, al-Mahasin: ۳۵۵, Da’aim al-Islam ۱:۳۶۹

۳- al-Ja’fariyat: ۲۱۷

(Judge with the Truth."(1)

77. In Nahj al-Balagha: In his (as) letter to Mu'awiyah: When the fighting became fierce and the people began to retreat, the Holy Prophet (S) would send members of his family to the forefront and through them the companions would be protected from the attacks of the swords and spears.(2)

78. In al-Manaqib: In the hadith of the allegiance of Ma'mun, from al-Rid'a (as): "This is how the Holy Prophet (S) took the allegiance from the people," then he (as) took their allegiance by placing his hand over their hands.(3)

79. In al-Ja'fariyat: In his narration from 'Ali (as) who said: The Holy Prophet (S) would not touch the hands of women, so when he wanted to take their pledge of allegiance, he brought a bowl of water then he dipped his hands in it and then removed them. He then said: "Dip your hands in it and you will have pledged your allegiance."(4)

Note: Ibn Sha'bah has also narrated it in Tuhf al-'Uqul.(5)

80. In al-Da'aim: From the Noble Prophet (S) that from among the conditions he would make when taking the pledge of allegiance from women was that they would not talk with men except for those who were mahram for them.(6)

81. In Jami' al-Akhbar: From Ibn 'Abbas who said: When the Holy Prophet (S) saw someone who impressed him, he said: "Does he have a profession (by which he earns his living)?" If they said: "No", he (S) would say: "He has fallen in my eyes." Someone asked:

1- (21 Majma' al-Bayan 7:68 – Surat al-Anbiya`)
2- Nahj al-Balaghah: 368
3- Manaqib Ale Abi Talib 4:364
4- al-Ja'fariyat: 80
5- Tuhf al-'Uqul: 457

Da’aim al-Islam ۲:۲۱۴ -۶

How is that O Prophet of Allah?" He replied: "Because if a believer does not have a" (profession, he uses his religion (to earn his livelihood)."(1)

82. In Da'aim al-Islam: From Abi 'Abdillah (as) who said: "Giving loans and (accommodating guests is from the sunnah."(2)

83. In Majma' al-Bahrain: When the Holy Prophet (S) got bad dirhams (silver coins) in a (loan, he repaid it with good ones.(3)

84. In Tafsir al-'Ayyashi: From Abi Jamilah, from some of his companions, from one of the two infallibles who said: The Holy Prophet (S) said: "Allah (SwT) revealed to me (that I should love four (people): 'Ali, Aba Dharr, Salman and Miqdad."(4)

(Note: al-Tabari has narrated this in the book al-Imamah.(5)

85. In the book of Ja'far ibn Muhammad ibn Shuraih al-Hadhrami: From Jabir who said: Abu Ja'far (as) said: The Prophet of Allah (S) said: Jibra'il came to me and said: "Allah ((SwT) commands you to love 'Ali and to instruct others to love and befriend him."(6)

86. Also: From 'Abdillah ibn Talhah al-Nahdi from Abi 'Abdillah (as): The Holy Prophet (S) said: "My Lord commanded me to adopt seven qualities: Love for the poor and closeness to them; that I should recite 'La Hawla wa La Quwwata illa Billah' (There is no might and no power but Allah) often; that I should keep in contact with my close relatives even if they cut me off; that I should look at those who are below me and not look at those who are above me; that in the

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1- Jami' al-Akhbar: ۳۹۰, al-Mustadrak ۱۳:۱۱

2- Da'aim al-Islam ۲:۴۸۹, al-Mustadrak ۱۳:۳۹۵

3- Majma' al-Bahrain ۵:۴۳۹

4- (Tafsir al-'Ayyashi ۱:۳۲۸ – Surat al-Ma`idah (۵

5- We did not find this, and we found it in al-Ikhtisas: ۹-۱۳

6- al-Usul al-Sittata 'Ashar: ۶۲

way of Allah, I should not be affected by the reproach of the one who reproaches; that I should speak the truth even if it is bitter and that I should not ask anyone for anything."(1)

87. In 'Awarif al-Ma'arif: From the Noble Prophet (S): If you are able to start a new day and end it without having hatred in your heart towards anyone then do so. This is from my sunnah, and the one who makes alive my sunnah is has made me alive, and the one who makes me alive is (going to be) with me in paradise.(2)

88. When a community came to the Holy Prophet (S) with their charity he said: "O Allah! Send your blessings on the family of so-and-so."(3)

89. Al-Hasan (as) said: "Whenever the 'Ashab al-Ukhdud' (Makers of the Pit) were mentioned in the presence of the Holy Prophet (S), he would seek refuge with Allah from the severity of the chastisement."(4)

90. The Noble Prophet (S) came out to the people with Amir al-Mu'minin (as) for the prayer and also on the day when he warned his relatives (in order to declare that he was the lawful successor).(5)

91. When Halima (the wet-nurse of the Prophet) came to the Holy Prophet (S) he honored her and after the Hijrah, the Prophet of Allah (S) used to send her clothes as gifts until she passed away after the conquest of Khaibar.(6)

92. He (S) said: "There has been no prophet but that he had tended sheep." Someone said:

1- Ibid., 75

2- Awarif al-Ma'arif: 47'

3- al-Durr al-Manthur 3:275 – Surat al-Tawbah (9)

4- Bihar al-Anwar 14:443

5- al-Sirah al-Nabawiyyah of Ibn Hashim 1:229

Bihar al-Anwar ۱۵:۳۸۴ -۶

(Including you, O Prophet of Allah?" He (S) said: "Including me."(۱)"

۹۳. Abu Dawud narrated: The Holy Prophet (S) had a hundred sheep and he did not want more. Whenever a lamb was born, he would slaughter a sheep in its place.(۲)

۹۴. In al-Bihar: From al-Sadiq (as) who said: "We are a community that asks Allah for what we love for the ones we love, so He bestows it to us. If He loves that which we dislike for the ones we love, we are pleased with it."(۳)

۹۵. From al-Kafi: In his narration from Ma'mar ibn Khallad, from al-Rid'a (as) who said: The Holy Prophet (S) would start the day by asking his companions: "Are there glad tidings?" And by this he meant dreams.(۴)

۹۶. In al-Mustatraf: When news of a person reached the Holy Prophet (S), he did not say: "What a state is so-and-so in!" rather he would say: "What a state are the people in! They are speaking thus".. So as not to humiliate anyone.(۵)

۹۷. In the Kashkul of al-Shaykh al-Baha'i from al-Ihya in Kitab al-'Uzlah: The Master of the Messengers (S) used to buy a thing and carry it himself so his companion would say to him: "Give it to me to carry O Prophet of Allah!" and he would say: "The owner of the merchandise is more duty-bound to carry it."(۶)

۹۸. In al-Majma': From Muqatil: When Surah al-Nasr was revealed, he (S) recited it to his companions and they became happy and rejoiced, but when al-'Abbas heard

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۱- Ibid., ۶۴:۱۱۷

۲- Ibid., ۶۴:۱۱۶

۳- Ibid., ۸۲:۱۳۳

۴- al-Kafi ۸:۹۰

۵- al-Mustatraf ۱:۱۱۶

۶- al-Kashkul li al-Shaykh al-Baha`i ۲:۳۰۸

it, he cried, so he (S) asked: "What has made you cry O uncle?" He said: "I think you have announced your own death O Prophet of Allah!" He (S) said: "It is as you say." And he lived for two years after this and was not seen laughing or rejoicing even once.(1)

99. In al-Mizan: It has been narrated by both the sects that the Noble Prophet (S) used to argue positively and would instruct others to do the same. He would forbid foreboding, instructing the people to ignore it and to put their trust in Allah (SwT).(2)

100. The Holy Prophet (S) never used to forebode, and he would argue positively. When he had left for Madinah, the Quraysh kept a reward of a hundred camels to the one who would capture him and bring him back to them. So Buraydah rode out with seventy of his followers from the Bani Sahm and met with the Prophet of Allah (S) and the Holy Prophet (S) asked him: "Who are you?" He said: "I am Buraydah", so the Holy Prophet (S) turned to Abi Bakr and said: "O Abu Bakr! Our matter has become easy and better". Then he (S) said: "What tribe are you from?" He replied: "From Aslam". He (S) said: "We have safety (salam)". He (S) then asked: "From which family?" He said: "From Bani Sahm". He (S) said: "May you receive your good portion (sahm)."

Then Buraydah asked the Holy Prophet (S): "Who are you?" He replied:

1- (110) Surat al-Nasr – Majma' al-Bayan 10:554)

2- (5) Surat al-Ma`idah – Tafsir al-Mizan 6:119)

I am Muhammad ibn 'Abdillah the Prophet of Allah." Buraydah said: "I bear witness that there is no god but Allah and I bear witness that Muhammad is his servant and messenger." Buraydah and all those who were with him became Muslims. The next day (when they were near Madinah), Buraydah told the Noble Prophet (S): "Do not enter Madinah except with a flag ..."(١)

١٠١. In al-Majma': The Holy Prophet (S) used to dislike that there should be any foul smell coming from him because the angels used to visit to him.(٢)

١٠٢. From Ikmal al-Din: In his narration from al-Sayrafi in a lengthy hadith from al-Sadiq (as) (Regarding the verse:)

"He said: 'Indeed I desire to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years. And if you complete ten, that will be up to you, and I do not want to be hard on you. God willing, you will find me to be one of the righteous." (Surat al-Qasas: ٢٧)

It is narrated that he fulfilled the more complete of the two terms (i.e. ten years) because the prophets (as) do not perform an action but that they do it with excellence and completion.(٣)

١٠٣. In al-Kafi: In his narration from Aban from Abi 'Abdillah (as) in a hadith on the conditions of the pledge of allegiance for the women, he (as) said (to them): "Do not slap your cheeks and do not scratch you

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١- Bihar al-Anwar ١٩:٤٠

٢- Majma' al-Bayan ١٠:٣١٣ – Surat al-Tahrim (٦٦)

٣- Kamal al-Din wa Tamam al-Ni'mah ١:١٥١

faces. Do not pull out your hair and do not tear the front of your garments. Do not blacken your clothes and do not cry out with screams (in times of adversity)."(۱)

۱۰۴. The Holy Prophet (S) would debate with the Jews and the polytheists if they rebuked him and he would confute them.(۲)

۱۰۵. In al-Kafi: In his narration from al-Rayyan ibn al-Salt who said: I heard al-Rid'a (as) saying: Allah did not send any prophet but with the forbidding of wine and the affirmation of (the belief in) al-Bada'(۳) with respect to Allah (SwT).(۴)

۱۰۶. In al-Kafi: In his narration from Ma'mar ibn Khallad who said: I asked Abi al-Hasan al-Rid'a (as): "Should I supplicate for my parents (only) if they know (and follow) the truth?" He (as) said: "Supplicate for them and be kind to them, and if they are alive and do not follow the truth, then guide them to it. For the Prophet of Allah (S) said: Allah (SwT) sent me with mercy not with recalcitrance (of a child towards his parents)."(۵)

Chapter ۳: On Cleanliness and the Rules of Beautification

point

۱. In al-Makarim: When the Holy Prophet (S) used to wash his head and beard; he would wash them with 'Sidr' (Lotus jujube).(۶)

۲. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his fathers, from 'Ali (as) who said: The Holy Prophet (S) used to comb his hair and would mostly comb it with water saying: "Water is enough of a perfume for a believer."(۷)

۳. From al-Saduq in al-Khisal: Narrated from 'Abd al-Rahman ibn

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۱- al-Kafi ۵:۵۲۷

۲- Bihar al-Anwar ۹:۲۶۹, quoting from Tafsir al-Imam al-'Askari ▯

۳- That Allah (SwT) may change a previously decreed result to another. (Tr.)

۴- al-Kafi ۱:۱۴۸

۵- Ibid., ۲:۱۵۹

۶- Makarim al-Akhlaq: ۳۲,

۷- al-Ja’fariyat: ۱۵۶

(al-Hajjaj from Abi 'Abdillah (as) in (his explanation about) the words of Allah (SwT

(Put on your adornment on every occasion of prayer" (Surat al-A'raf (٧): ٣١"

he said: "(It is) the combing of hair, for combing hair brings sustenance, improves the hair, fulfills the need, increases virility and stops phlegm. The Noble Prophet (S) used to comb below his beard forty times and from above it seven times and he would say: (This increases the intellect and stops phlegm."(١

(Note: This has been narrated by al-Fattal in al-Rawd'a with an incomplete chain.(٢

۴. In al-Kafi: Narrated from al-Sakuni from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: "It is the sunnah to trim the moustache until a little above the edge of (the upper lip."(٣

۵. In al-Faqih: The Holy Prophet (S) said: "The Magicians cut off their beards and let their moustaches grow long, whereas we cut off out moustaches and let our beards (grow."(۴

۶. (Also: It has been narrated: Burying hair, nails and blood is from the sunnah.(۵

٧. In al-Kafi: Narrated from Ibn 'Uqbah from his father from Abi 'Abdillah (as) who said: ("Clipping nails is from the sunnah."(۶

٨. In al-Faqih: In his narration from Muhammad ibn Muslim who asked Aba Ja'far (as) about the dying of hair, so he said: "The Prophet of Allah (S) used to dye his hair and (here is some of his (dyed) hair which we have in our possession."(٧

٩. Also: He said: The Holy Prophet (S) and Husayn ibn 'Ali and Abu Ja'far

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١- al-Khisal: ٢۶٨, Makarim al-Akhlaq: ٧٠

٢- Rawd'at al-Wa'id'in: ٣٠٨

٣- al-Kafi ۶:۴٨٧, Tuhf al-'Uqul: ١٠٠, Makarim al-Akhlaq: ۶٧, al-Khisal: The Four Hundred Hadith

۴- al-Faqih ۱:۱۳۰, Makarim al-Akhlaq: ۶۷

۵- al-Faqih ۱:۱۲۸

۶- al-Kafi ۶:۴۹۰

۷- al-Faqih ۱:۱۲۲, Makarim al-Akhlaq: ۸۴

Muhammad ibn 'Ali used to dye their hair with 'Katm' (a type of dye made from a special plant) and 'Ali ibn al-Husayn (as) used to dye his hair with henna and Katm.(١)

١٠. In al-Makarim: The Holy Prophet (S) would depilate the hair from his body. Someone would do this for him up to his waist-wrap and he would do the rest himself.(٢)

١١. In al-Kafi: From Hudhaifah ibn Mansur who said: I heard Aba 'Abdillah (as) saying: The Noble Prophet (S) would depilate the pubic hair and the hair under the private parts every Friday.(٣)

١٢. From al-Fattal in Rawd'at al-Wa'id'in: Abu 'Abdillah (as) said: The sunnah regarding the use of a depilatory is to use it once every fifteen days. The one who has passed twenty days (because of not having money) should take a loan, to which Allah (SwT) will be the Guarantor, and depilate. The one who passes forty days without depilating (the excess body hair) is neither a believer not a disbeliever, and there is no dignity in this.(٤)

١٣. In al-Faqih: 'Ali (as) said: Removal of hair from the armpits eliminates bad odor and is hygienic. It is a sunnah which the virtuous one (S) instructed (his followers to perform).(٥)

١٤. In al-Kafi: Narrated from Salim al-Fazari from someone from Abi 'Abdillah (as) who said: The Holy Prophet (S) would apply kohl with collyrium (to both his eyes) when he went to his bed, one after the other.(٦)

١٥. Also: Narrated from Zurarah from Abi 'Abdillah (as) who

١- al-Faqih ١:١٢٢, Makarim al-Akhlaq: ٨٠

٢- Makarim al-Akhlaq: ٣٥

٣- al-Kafi ۶:۵٠٧

۴- Rawd'at al-Wa'id'in: ٣٠٨, al-Kafi ۶:۵٠۶, al-Faqih ١:١١٩

۵- Makarim al-Akhlaq: ۶۰, al-Khisal: The Four Hundred Hadith, al-Faqih ۱:۱۲۰

۶- Makarim al-Akhlaq: ۴۶-۴۷, al-Kafi ۶:۴۹۳

said: The Holy Prophet (S) used to apply kohl to his eyes before going to sleep, four times in the right eye and three times in the left.(1)

16. In al-Makarim: He said: The Holy Prophet (S) used to apply kohl in his right eye three times and in the left twice ... and he had a container of kohl which he used at night. The kohl that he used was made from collyrium.(2)

17. From al-Husayn ibn Bastam in Tibb al-A'immah: Narrated from 'Abdillah ibn Maimun from Abi 'Abdillah (as) who said: The Holy Prophet (S) had a kohl container from which he would take kohl every night and apply it thrice to both eyes before going to sleep.(3)

Note: The difference in the number of applications (of kohl) alludes to the difference in his (S) action at different times. The sunnah is the very action of applying kohl before going to sleep without doing it a specific number of times.(4)

18. In al-Faqih: al-Sadiq (as) said: Four (actions) are from the akhlaq of the prophets: Applying perfume, shaving (the head) with a razor, removal of body hair with depilatory and being intimate with one's wife frequently.(5)

Note: There are numerous similar traditions. Some have already been mentioned and others will be mentioned in the coming sections.

19. In al-Kafi: Narrated from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The Noble Prophet (S) had a container of musk and when he performed ablution he would take it with his wet hands. When he

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۱- al-Kafi ۶:۴۹۵

۲- Makarim al-Akhlaq: ۳۴, Collyrium is a certain stone that is used as kohl.

۳- Tibb al-A`immah: ۸۳

۴- Bihar al-Anwar ۷۶:۹۵

۵- al-Faqih ۱:۱۳۱, Makarim al-Akhlaq: ۶۳, Tuhf al-'Uqul: ۴۴۲

came out everyone knew that it was the Prophet of Allah (S) because of his scent.(1)

20. In al-Makarim: He (S) would never be offered any perfume but that he would take it and apply some on himself and would say: "It has a good scent that is easy on the wearer." If he did not wish to apply it, he would just put (the tip of) his finger in the perfume and take a little from it.(2)

21. Also: He (S) would burn the incense of 'Ud al-Qamari' (a special type of incense).(3)

22. In Dhakhirat al-Ma'ad: Musk was the perfume that he (S) loved the most.(4)

23. In al-Kafi: Narrated from Ishaq al-Tawil al-'Attar from Abi 'Abdillah (as) who said: The Holy Prophet (S) would spend more on perfume than he would spend on food.(5)

24. Also: Narrated from Abi Basir from Abi 'Abdillah (as) who said: Putting perfume on the moustache is from the akhlaq of the prophets and a (way of showing) respect to the two angels who record your deeds.(6)

25. Also: Narrated from al-Sakan al-Khazzaz who said: I heard Aba 'Abdillah (as) saying: "It is a must for every believer to clip his nails, trim his moustache and apply some perfume every Friday. When it was Friday and the Holy Prophet (S) did not have any perfume, he would ask for some of his wives' perfume cream, which he mixed with water and put on his face."(7)

26. In al-Faqih: When it was Friday, if the Holy Prophet (S) did not

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1- al-Kafi 6:515, Makarim al-Akhlaq: 42

2- Makarim al-Akhlaq: 34

3- Ibid.

4- We did not find this in Dhakhirat al-Ma'ad, however al-Kulayni has narrated this in al-Kafi 6:515

5- al-Kafi 6:512, Makarim al-Akhlaq: 43

6- al-Kafi 6:510, Makarim al-Akhlaq: 42

al-Kafi ۶:۵۱۱ -۷

have any perfume, he would ask for a cloth that had been dyed with saffron and he would sprinkle it with some water and then rub his hands on it and wipe his face with it.(1)

27. In al-Kafi: Narrated from Ishaq ibn 'Ammar from Abi 'Abdillah (as) who said: When perfume was brought for the Holy Prophet (S) on the day of Fitr, he would start by giving some to his wives (before using it himself).(2)

28. Also: Narrated from 'Isa ibn 'Abdillah, from his father, from his grandfather, from 'Ali (as) who said: The Noble Prophet (S) would never turn down perfume and sweets.(3)

29. From al-Ghazali in al-Ihya, in his recounting the akhlaq of the Holy Prophet (S): He loved perfume and disliked foul odors.(4)

Note: From the numerous different narrations it can be seen that he (S) used to use a variety of different types of perfumes.

30. In al-Makarim: He said: The Holy Prophet (S) used to like applying oil on his hair and disliked dusty disheveled hair. He would say: "Applying oil removes distress."(5)

31. Also: He would apply different types of oil, and he would start by putting oil on his head before his beard, saying: "The head before the beard."(6)

32. Also: He would oil his hair with oil of the violet and would say: "It is the best of oils."(7)

33. Also: When he applied oil, he would start with his eyebrows, then his moustache, then he would put some in his nose and smell it, then he would

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1- al-Faqih 1:465

2- al-Kafi 4:170

3- Ibid., 6:513

۴- Ihya ‘Ulum al-Din ۲:۳۵۸

۵- Makarim al-Akhlaq: ۳۴

۶- Ibid.

۷- Ibid.

apply the oil on his head.(1)

34. Also: He would apply oil on his eyebrows to get relief from a headache. He applied different oil on his moustache from the one he used for his beard.(2)

Addendum to this Chapter

1. In Tuhf al-'Uqul: From al-Rid'a (as): Good hygiene is from the akhlaq of the prophets.(3)

2. In al-Faqih: al-Sadiq (as) said: Four (actions) are from the sunnah of the messengers: Applying perfume, brushing teeth, (being close to) women and (using) henna.(4)

3. In al-Da'aim: The Holy Prophet (S) would use perfume so much that it would change the color of his beard and hair to yellowish color.(5)

Note: There is a similar narration in Qurb al-Isnad.(6)

4. In al-Makarim: The Holy Prophet (S) used to comb his hair with the 'Midra' (a type of comb) ... and he would sometimes comb his beard twice in one day. He would put the comb under his pillow after combing his hair with it.(7)

5. In al-Kafi: In his narration from Amr ibn Thabit from Abi 'Abdillah (as): I said (to him): "They narrate that parting the hair is from the sunnah." [He (as) said: "From the sunnah?"] I said: "They claim that the Noble Prophet (S) parted his hair." He said: "The Holy Prophet (S) did not part his hair and the prophets (as) never kept their hair in this way."(8)

Note: This hadith has also been narrated in al-Makarim.(9)

6. Also: From Ayyub ibn Harun: I asked Aba 'Abdillah (as): "Did the Holy Prophet (S) part his hair?" He said: "No, because if

.Ibid -۱

.Ibid -۲

Tuhf al-'Uqul: ۴۴۲ -۳

al-Faqih ۱:۵۲, Makarim al-Akhlaq: ۴۹, al-Ja'fariyat: ۱۶, Da`aim al-Islam ۱:۱۱۹, Lubb al- -۴
Lubab ۲:۵۳۱

Da`aim al-Islam ۲:۱۶۶ -۵

Qurb al-Isnad: ۷۰ -۶

Makarim al-Akhlaq: ۳۳ -۷

al-Kafi ۶:۴۸۶ -۸

Makarim al-Akhlaq: ۷۱ -۹

the Holy Prophet's (S) hair became long, it would reach his earlobes (and he would never let it grow more than that)."(1)

(Note: al-Tabarsi has narrated this in al-Makarim.(2)

7. In the book al-Ta'rif of al-Safwani: When cutting his hair, he (S) would start from the front part of his head, as this is from the sunnah of the prophets (as).(3)

(Note: Zayd al-Narsi has narrated it in his Asl, from Abi al-Hasan (as).(4)

8. In al-Kafi: In his narration from Abi Basir who said: I asked Aba 'Abdillah (as): "Is the parting of hair from the sunnah?" He said: "No." I said: "Did the Holy Prophet (S) ever part his hair?" He said: "Yes." I said: "How is it that the Noble Prophet (S) parted his hair yet it is not from the sunnah?" He said: "If one goes through what the Holy Prophet (S) went through then let him part his hair as the Holy Prophet (S) parted his hair. It is only then that he has practiced the sunnah of the Holy Prophet (S) otherwise he has not." I said: "How is this?" He said: "When the Holy Prophet (S) was turned away from the Ka'ba despite having already brought a sacrifice and worn the Ihram, Allah (SwT) showed him the vision that He informed him about in His book, when He said:

"Certainly God has fulfilled His Apostle's vision in all truth: You will surely enter the Sacred Masjid, God willing, in safety, with your heads shaven or hair cropped,

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1- al-Kafi ۶:۴۸۵

2- Makarim al-Akhlaq: ۷۰

3- al-Ta'rif: ۴

4- al-Usul al-Sittata 'Ashar: ۵۶

without any fear. So He knew what you did not know, and He assigned [you] besides that a victory near at hand." (Surat al-Fath (۴۸): ۲۷)

Thus the Noble Prophet (S) knew that Allah would fulfill for him what He had shown him. It was after this that he let the hair on his head grow long when he wore the Ihram, waiting to shave it off in the Haram (in Makkah) as Allah (SwT) promised him. After he had shaved it, he did not let his hair grow again and he had not done so before this either."(۱)

۹. Also: In his narration from Hafs al-A'war who said: I asked Aba 'Abdillah (as) about dying the beard and the head – is it from the sunnah? He said: "Yes".(۲)

Note: al-Tabarsi has narrated this in al-Makarim.(۳)

۱۰. In al-Khisal: From 'Aishah: The Holy Prophet (S) would order the burying of seven things from the human being: the hair, nails, blood, menstrual blood, placenta (after pregnancy), teeth and the clots (of miscarriage).(۴)

۱۱. In al-Kafi: In his narration from 'Abdillah ibn Abi Ya'fur who said: We were in Madinah discussing with Zurarah about the plucking and shaving of armpit hair. I said: "Shaving it off is better." Zurarah said: "Plucking it out is better." So we sought permission to meet with Abi 'Abdillah (as) and he permitted us to see him. He was in the bathhouse at the time, depilating his armpits. I said to Zurarah: "Does this suffice (as evidence that I am right)?"

۱- al-Kafi ۶:۴۸۶

۲- Ibid., ۶:۴۸۱

۳- Makarim al-Akhlaq: ۸۳

۴- al-Khisal: ۳۴۰

He said: "No, maybe he did this whereas it may not be permissible for me to do this." He (as) said: "What is going on with you (two)?" So I replied: "Zurarah was debating with me regarding the plucking out and shaving of (hair from) the armpits. I said that shaving it is better and he said that plucking it out is better." He (as) said: "You have arrived at the sunnah and Zurarah has missed it. Shaving is better than plucking out (the hair) and depilating it is better than shaving it."(۱)

(Note: al-Shaykh al-Saduq narrated this in al-'Ilal.(۲)

۱۲. Also: In his narration from Yasir from Abi al-Hasan (as) who said: The Holy Prophet (S) said: My beloved Jibra'il said to me: "Apply perfume on alternative days and you must apply perfume every Friday without fail."(۳)

۱۳. In al-Makarim: The Holy Prophet (S) said to 'Ali (as): "O 'Ali! You must apply perfume every Friday as this is from my sunnah. Good deeds will be written for you as long as the scent (of the perfume) is present from you."(۴)

۱۴. Also: From Anas who said: When the Holy Prophet (S) was given an aromatic plant, he would smell its scent and return it, except for the Marjoram which he would not return.(۵)

۱۵. In al-Bihar from Risalah al-Shahid al-Thanii: He (S) would clip his nails and trim his moustache on Fridays before coming out for the Friday prayer.(۶)

۱۶. al-Shaykh Fakhr al-Din in al-Muntakhab, in a hadith from a Christian man: I asked

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۱- al-Kafi ۶:۵۰۸

۲- Ilal al-Shara'i'

۳- al-Kafi ۶:۵۱۱, al-Mustadrak ۶:۴۸

۴- Makarim al-Akhlaq: ۴۳

۵- Ibid., ۴۵

۶- Bihar al-Anwar ۸۹:۳۵۸, al-Mustadrak ۶:۴۶

some of his (S) companions: “What is the gift he prefers the most?” They said: “Perfume is what he likes more than anything else and he has a special relish for it.”(۱)

۱۷. In al-Khisal: In his narration form al-Hasan ibn al-Jahm who said: Abu al-Hasan Musa ibn Ja’far (as) said: Five things are from the sunnah concerning the head and five concerning the body. As for the sunnah concerning the head, they are: brushing the teeth, trimming the moustache, combing the hair, rinsing the mouth and clearing the nostrils. The ones concerning the body are: circumcision, shaving off the pubic hair, removing hair from the armpits, clipping the nails and cleaning one self of all impurities after visiting the toilet.(۲)

۱۸. Fiqh al-Rid’a (as): Be careful to practice the sunnah of Friday, and these are seven: intimacy with the wife, washing the head and beard with marsh mallow, trimming the moustache, clipping the nails, changing clothes and applying perfume.(۳)

۱۹. Al-Shahid al-Thani in Risalat A’mal Yawm al-Jumu’ah: He (S) used to clip his nails and trim his moustache on Friday before coming to the (Friday) prayer.(۴)

۲۰. Ja’far ibn Ahmad in the book ‘al-’Arus’: From the Noble Prophet (S) who said: My beloved Jibra’il said to me: “Apply perfume on alternative days, and on Fridays it is a must (to do so).”(۵)

۲۱. Also: From Abi ‘Abdillah (as) who said: It is from the sunnah to send salutations (salawat) on the Holy Prophet and his progeny every Friday one thousand times, and on

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۱- al-Muntakhab: ۶۴

۲- al-Khisal: ۲۷۱

۳- Fiqh al-Rid’a: ۱۲۸

۴- al-Mustadrak ۶:۴۵

۵- Ibid., ۶:۴۸

(other days a hundred times.(١

Note: al-Shaykh al-Tusi has narrated this in al-Tahdhib in his narration from 'Umar ibn (Yazid from Abi 'Abdillah (as).(٢

Chapter ۴: On Travelling and its Adab

point

١. From al-Saduq in al-Faqih: In his narration from 'Abdillah ibn Sulayman from Abi (Ja'far (as) who said: The Holy Prophet (S) used to travel on Thursdays.(٣

(Note: There are many similar narrations.(۴

٢. From Ibn Tawus in Aman al-Akhtar and Misbah al-Za'ir: The author of the book 'Awarif al-Ma'arif has reported: When the Noble Prophet (S) used to travel, he would carry with him five things: a mirror, a kohl container, a comb and a siwak (tooth-(brush). In another narration he added: a pair of scissors.(۵

Note: Similar narrations have been mentioned in Makarim al-Akhlaq and al-(Ja'fariyat.(۶

٣. In al-Makarim: From Ibn 'Abbas who said: When the Holy Prophet (S) walked, it (would be known by his gait that he is neither feeble nor lazy.(٧

Note: It has been reported in numerous narrations that he (S) would walk inclining .forward (signifying strength) with a brisk pace as if he was descending a slope

۴. In al-Makarim, quoting from Kitab al-Nubuwwah: The Holy Prophet (S) used to like (riding on an unsaddled donkey (using only the saddle blanket).(٨

۵. In al-Kafi: Narrated from Isma'il ibn Hammam from Abi al-Hasan (as) who said: The Holy Prophet (S) would take the route of 'Dhabb' (the mountain where Masjid al-Khif is located) on his way from Mina and he would return from the path between 'Ma'zamayn' (between Mash'ar and 'Arafah). And whenever he traveled to a

۱- Ibid., ۶:۷۱

۲- al-Tahdhib ۳:۴

۳- al-Faqih ۲:۲۶۶, Makarim al-Akhlaq: ۲۴۰, ‘Awarif al-Ma’arif: ۱۲۶

۴- Uyun Akhbar al-Rid’a ۲:۳۷‘

۵- al-Aman: ۵۴, Misbah al-Za`ir: ۲۸, Da`aim al-Islam ۱:۱۱۸ and ۲:۱۶۵

۶- Makarim al-Akhlaq: ۳۵, al-Ja’fariyat: ۱۸۵

۷- Makarim al-Akhlaq: ۲۲

۸- Ibid., ۲۴

(place using one route, he would not return using the same route.(۱

Note: This has also been narrated by al-Saduq with an incomplete chain of (narrators(۲). He has also narrated something similar from al-Rid'a (as

۶. In al-Bihar: When he (S) intended to go for war, he would conceal his intention from (others.(۳

۷. In al-Faqih: In his narration from Mu'awiyah ibn 'Ammar from Abi 'Abdillah (as) who said: While on a journey, when the Holy Prophet (S) descended (from an elevation) he would recite the tasbih ("Subhan Allah") and when he ascended, he would recite the (takbir ("Allahu Akbar").(۴

۸. From al-Qutb in Lubb al-Lubab: The Noble Prophet (S) would never depart from any place until he had offered two rak'ahs of prayer, and (when asked) he said: "So that it ((the place) would bear witness about my prayer."(۵

۹. In al-Faqih: When the Holy Prophet (S) wanted to bid farewell to the believers he said: "May Allah endow you with taqwa, turn you towards all that is good, fulfill your every desire, safeguard for you your religion and your material possessions, and (return you to me safely."(۶

۱۰. From al-Barqi in al-Mahasin: Narrated from 'Ali ibn Asbat from the one who reported it to him: Abu "Abdillah D bid farewell to someone saying: "I commend to the protection of Allah your religion and your safety. May He endow you with taqwa and turn you towards good wherever you turn". Then Abu 'Abdullah (as) turned towards us and said: "This is the farewell of the

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۱- al-Kafi ۴:۲۴۸, ۸:۱۴۷

۲- al-Faqih ۲:۲۳۷

۳- Bihar al-Anwar ۱۳:۱۳۵, quoting from Ma'ani al-Akhbar: ۳۸۶

۴- al-Faqih ۲:۲۷۳, al-Kafi ۴:۲۸۷, Makarim al-Akhlaq: ۲۶۱

۵- ‘Awarif al-Ma’arif: ۱۲۶

۶- al-Mahasin: ۳۵۴, ‘Awarif al-Ma’arif: ۱۲۵, Makarim al-Akhlaq: ۲۴۹, al-Faqih ۲:۲۷۶

(Holy Prophet (S) to 'Ali (as) when he would send him somewhere."(1)

Note: The narrations about his (S) supplication for bidding farewell are numerous and differ significantly. However despite the difference, they all contain supplication for safety and success.

11. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): The Holy Prophet (S) used to say to anyone returning from Makkah: "May Allah (SwT) accept your pilgrimage, forgive your sins and compensate your expense."(2)

Addendum to this Chapter

12. In al-Mahasin: From Muhammad ibn Abi al-Kiram from Abi 'Abdillah (as) who said to him: "I would like for you to depart on Thursday. This was the day when the Holy Prophet (S) would depart when he went on a military expedition."(3)

13. In Majmu'at Warram: He (S) would cast lots between his wives when he wanted to go on a journey.(4)

Note: This has also been narrated by al-Tabarsi in al-Majma' and al-Mufid in al-Ikhtisas.(5)

14. Also: He (S) disliked for a man to travel without a companion.(6)

15. In al-Mahasin: From al-Sakuni in his narration: The Noble Prophet (S) said: It is from the sunnah that when a group of people leave on a journey, they should take money for their expenses. This is better for their souls and for their morals.(7)

Note: This has also been narrated by al-Saduq in al-Faqih.(8)

16. In al-Makarim: In his travels, he (S) would always take with him a bottle of oil, a container of kohl, a pair of scissors, a miswak (tooth-brush) and a comb. In another narration:

۱- Makarim al-Akhlaq: ۲۴۹, al-Mustadrak ۸:۲۰۸, al-Mahasin: ۳۵۴

۲- al-Mustadrak ۸:۲۳۲, al-Faqih ۲:۲۹۹, al-Ja’fariyat: ۷۵

۳- al-Mahajjat al-Bayd’a` ۴:۶۵, al-Faqih ۲:۲۶۶, al-Mahasin: ۳۴۷

۴- Majmu’at Warram: ۶۶

۵- al-Ikhtisas: ۱۱۸, Majma’ al-Bayan ۷:۱۳۰ – Surat al-Nur

۶- Majmu’at Warram: ۲۸

۷- Da`aim al-Islam ۱:۳۴۶, al-Ja’fariyat: ۱۷۰, al-Mahasin: ۳۵۹

۸- al-Faqih ۲:۲۷۸

he would have with him some thread, a needle, an awl and leather thongs, and he would stitch his clothes (when they got torn) and mend his shoes.(1)

17. Also: From Anas ibn Malik who said: When the Holy Prophet (S) intended to travel, he would say when departing:

أَللُّهُمَّ بِکَ إِنْتَشَرْتُ وَ إِلَيْکَ تَوَجَّهْتُ وَ بِکَ إِعْـتَصَمْتُ أَنْتَ ثِقَـتِی وَرَجائِی. أَللُّهُمَّ اكْفِنِی مَا أَهَمَّنِی وَ مَا لَا أَهْـتَمَّ لَهُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّی. أَللُّهُمَّ زَوِّدْنِی التَّقْوى وَ اغْفِرْ لِی وَ وَجِّهْنِی إِلـی الْخَیْرِ حَیْثُمَا تَوَجَّهْتُ.

"O Allah! by Your Will (and Mercy) have I embarked on this journey, and to You have I turned, and with You do I seek refuge. You are my Confidant and my Hope. O Allah! Suffice for me that which is important for me and that which I do not give importance to but You know more of than me. O Allah! Endow me with taqwa and forgive me, and turn me towards good wherever I turn – then he would leave."(2)

18. In Ma'ani al-Akhbar: The Holy Prophet (S) would travel swiftly and when he came to an open space he would increase his speed.(3)

Note: This has also been narrated by al-Mufid in al-Ikhtisas.(4)

19. Al-Barqi has narrated in al-Mahasin, al-Saduq in al-Faqih and al-Tabarsi in al-Makarim: In their narration from Abi Ja'far (as): When he (S) bid farewell to a traveler, he would hold his hand and then supplicate for him as he wished.(5)

20. In al-Ja'fariyat: In his narration from 'Ali (as) who said: The

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1- Makarim al-Akhlaq: 35, al-Ja'fariyat: 185, Da`aim al-Islam 1:118, al-Mustadrak 8:217

2- Makarim al-Akhlaq: 246

3- Ma'ani al-Akhbar: 378

4- al-Ikhtisas: 120

5- al-Mahasin: 354, al-Faqih 2:276, Makarim al-Akhlaq: 249

Noble Prophet (S) had a short iron-tipped staff which he would lean on. He would bring it out on the two 'eid days and would pray next to it, and when he was on a journey, he would place it in the direction of the Qiblah and pray.(1)

21. In al-Makarim: The Holy Prophet (S) said: Carrying a staff is a sign of a believer and a sunnah of the prophets.(2)

Note: This has also been narrated in 'Awarif al-Ma'arif.(3)

22. In 'Awarif al-Ma'arif: Leaning on a staff is from the akhlaq of the prophets.(4)

Note: This has also been narrated in al-Faqih and Mahajjat al-Bayd'a.'(5)

23. Also: Ka'b ibn Malik narrated that the Holy Prophet (S) would not return from a journey except in the daytime, at forenoon.(6)

24. In Mahajjat al-Bayd'a': He (S) would not dismount until it became too hot to travel during the day, and this is from the sunnah. Most of his traveling was done by night.(7)

25. Also: When he slept while on a journey in the beginning of the night, he would sleep (resting his head) on his arm and if he slept late at night, he would raise his arm and sleep placing his head on his palm.(8)

26. In 'Awarif al-Ma'arif: The sunnah is to depart for the journey early in the morning and to start (the journey) on Thursday.(9)

27. In 'Awarif al-Ma'arif: Taking the water-bag is also from the sunnah.(10)

28. Also: It has been narrated that when the Noble Prophet (S) would return home from a battle or

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1- al-Ja'fariyat: 184, al-Faqih 1:509

2- Makarim al-Akhlaq: 244

3- Awarif al-Ma'arif: 127'

.Ibid -۴

al-Faqih ۲:۲۷۰, al-Mahajjat al-Bayd'a` ۴:۷۴ -۵

Awarif al-Ma'arif: ۱۳۳، -۶

al-Mahajjat al-Bayd'a` ۴:۶۷ -۷

al-Mahajjat al-Bayd'a` ۴:۶۸ -۸

Awarif al-Ma'arif: ۱۲۶، -۹

Ibid., ۱۲۷ -۱۰

from the Hajj, (on his way) he would recite the takbir (Allahu Akbar) thrice on every elevation on the land and then say:

لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ عَابِدُونَ سَاجِدُونَ رَبَّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ.

"There is no god but Allah. He is one - without any partner. His is the kingdom and for Him is all praise and He has power over all things. (We come to Him) returning, worshipping, prostrating and praising our Lord. Allah has made true His promise and helped His servant and vanquished the (enemy) factions." (1)

(Note: al-Fayd' has also narrated this in al-Mahajjah.(2)

29. Also: When the Holy Prophet (S) returned (from his journey) he would first enter the masjid and pray two rak'ahs, then he would enter his house.(3)

(Note: al-Fayd' has also narrated this.(4)

30. In Durr al-Manthur: From Jabir ibn 'Abdillah who said: The Holy Prophet (S) would not fight a battle in the inviolable month unless he was attacked, then he would fight; and when it (the month) came, he would establish this until it had passed.(5)

31. In al-Makarim: From Jabir ibn 'Abdillah in a hadith where he mentions some of his

as) adab during battle: The Holy Prophet (S) would be among the last people (to come) on the battle field). He would urge forward and encourage the weak, ride with them and supplicate for them.(6)

32. In al-Iqbal: In his narration from Abi

1- Awarif al-Ma'arif: 129'

2- Mahajjat al-Bayd'a` 4:75

3- Awarif al-Ma'arif: 130'

4- Mahajjat al-Bayd'a` 4:76

۵- (۲ Surah al-Baqarah – ۱:۲۰۷ Al-Durr al-Manthur)

۶- ۲۰: Makarim al-Akhlaq

(Ja’far (As) who said: The Noble Prophet (S) would depart after sunrise.(١)

٣٣. In Durr al-Manthur: From Abi Musa that the Holy Prophet (S) used to dislike shouting during battle. When the Holy Prophet (S) was at war, he would not fight early in the morning but rather he would delay the fighting until the sun had passed the meridian and the winds had started to blow and (until) the descending of divine succor.(٢)

Chapter ۵: On The Adab of clothing and anything pertaining to it

point

١. From al-Ghazali in al-Ihya’: The Holy Prophet (S) used to wear whatever was at hand, from a waist-wrap or a cloak, a long shirt or an upper gown with full sleeves or any other garment, and he used to particularly admire green clothing. Most of his clothes were white and he would say: “Clothe your living and shroud your dead with it.” He wore a padded tunic for battle and other occasions.

He (S) had a tunic of fine silk brocade that he sometimes wore and its green color contrasted beautifully with his white complexion. All of his garments were tucked up above his ankles and his waist-wrap would be above this, reaching the middle of his shanks. His long shirt was fastened by buttons, which he sometimes unfastened during prayer and on other occasions. He had a cloak dyed in saffron which he sometimes wore as he led the prayer. He sometimes wore only a single-piece garment. He had a felted garment which he used to wear saying: “I am only a slave. I

١- Iqbal al-A`mal: ٢٨١

٢- Al-Durr al-Manthur ٣:١٨٩ – Surah al-Anfal (٧)

dress as the slave dresses." He had two special garments for Fridays, other than the garments which he wore at other times.

Sometimes he wore the waist-wrap only, tying the two ends between his shoulders, and so dressed, he at times led the people in funeral prayer. Sometimes he prayed in his house wearing the single waist-wrap, tying its two ends crosswise. At times he prayed during the night in a waist-wrap, wrapping himself with the end part of the garment, which was in his reach, and laying the rest over his wife.

The Holy Prophet (S) had a black cloak that he gave away. Thereupon Umm Salamah said: "May my father and mother be your ransom! What happened to that black cloak?" He answered: "I clothed someone with it." Then she said: "I never saw anything which was more becoming than your whiteness against its blackness."

Anas said: "I sometimes saw him lead us in the Dhuhr prayer wearing a cloak, the two ends of which were tied in a knot." He used to wear a ring on his finger ... and sometimes used it to put his seal on letters saying: "The seal on the letter is better than suspicion."

He used to wear a cap under his turban and (sometimes) without a turban. At times he took off his cap and made it a covering before him and prayed towards it. At times, when he had no turban, he tied a black head-cloth over his head and forehead. He had

a turban called al-Sahab (the cloud), which he gifted to 'Ali (as). At times 'Ali (as) went out wearing it, and the Noble Prophet (S) would say: "'Ali comes to you in the cloud."

When he dressed, he started dressing from his right side saying:

أَلْحَمْدُ لِلّٰهِ الَّذِی كَسَانِی مَا أُوَارِی بِهِ عَوْرَتِی وَ أَتَجَمَّلُ بِهِ فِی النَّاسِ.

"Praise be to Allah who clothed me with that which I conceal my nakedness with and by which I adorn myself amongst the people. "

When he took off his clothes, he started by taking them off from his left side. When he wore new clothes, he gave his old clothes to the poor saying: "There is not a Muslim who clothes another Muslim with his worn out clothes for the sake of Allah, but that he (the giver) is under the guardianship, refuge, and protection of Allah, whilst living or dead."

He had a bedding of skins, which was stuffed with palm fibers. Its length was approximately two cubits and its width was approximately a cubit and a span. He had a cloak that he would fold into two and spread out under him wherever he was. He (S) used to sleep on the mat with nothing else under it.

One of the Holy Prophet's (S) qualities was that he would name his animals, his weapons and his belongings. The name of his banner was 'al-'Iqab', the name of his sword with which he faced battle was 'Dhu' l-Faqar.' He had a sword that was called "al-Mikhdham',

'.another called 'al-Rusub' and another called 'al-Qadhib

The handle of his sword was adorned with silver and he used to wear a belt made of skins which had three rings of silver. The name of his bow was 'al-Katum', and the name of his quiver was 'al-Kafur.' The name of his female camel was 'al-Qaswa' and it is this camel that was called 'al-'Adhba.' The name of his she-mule was 'al-Duldul'. The name of his donkey was 'Yafur' and the name of the ewe whose milk he used to '.drink was 'Ainah

He had a bowl made of baked clay which he used when performing ablution and would (also) drink from it. The people sent their young children who had just reached the age of understanding, so they came to the Holy Prophet (S) and did not leave him. When they found water in the bowl, they drank from it and wiped their faces and (bodies with it, hoping to receive blessing by this.(۱

۲. (It has been narrated that his turban was (the length of) three or five coils.(۲

۳. In al-Awali: It is narrated that he (S) had a black turban which he wore while (praying.(۳

۴. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his fathers from 'Ali (as) who said: The Noble Prophet (S) used to wear a striped cap ... and he had a coat of mail called 'Dhat al-Fudhul' which had three silver rings, one in front and two (behind.(۴

۵. In al-Makarim: On the quality

۱- Ihya 'Ulum al-Din ۲:۳۷۴-۳۷۷

۲- .We have not found (a reference for) this

۳- Awali al-La'ali: Section on Salah ۲:۲۱۴

۴- al-Ja'fariyat: ۱۸۴, Da`aim al-Islam ۲:۱۵۹, Makarim al-Akhlaq: ۱۲۰

of the Holy Prophet's (S) clothes: The Holy Prophet (S) would wear the 'shamlah' and the 'namirah'(۱) and the black color of the 'namirah' would contrast well with the white of his shanks and feet.(۲)

۶. In al-Awali: The Holy Prophet (S) used to pray in a wide garment.(۳)

۷. From al-Karajiki in Kanz al-Fawa'id: The Prophet (S) had two woven garments especially for prayer, which he would not wear at any other time. He would (always) urge his followers and instruct them to maintain cleanliness.(۴)

۸. In al-Kafi: Narrated from Abi Basir from Abi 'Abdillah (as) who said: Amir al-Mu'minin (as) said: "Wear clothes (made) of cotton, for this was the clothing of the Holy Prophet (S) and it is our clothing (of choice)."(۵)

۹. From al-Saduq in al-Khisal: In his narration from 'Ali (as) who said: "Wear cotton clothing for this was what the Noble Prophet (S) used to wear and he would never wear fur or wool unless there was a good reason (to do so)."(۶)

Note: al-Saduq narrates this hadith in al-Khisal without mentioning the chain of narrators, as does al-Safwani in al-Ta'rif.(۷) We have seen in section two (on his relationship with the people) that the Prophet (S) would sometimes wear woolen garments but this hadith clarifies that he would have done so with good reason (so there is no contradiction).

۱۰. In al-Manaqib: The Holy Prophet (S) had a belt made of tanned hide which had three silver rings and its buckle and edge was also made of silver. He

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۱- The shamlah and namirah were garments commonly worn by Arabs. (Tr.)

۲- Makarim al-Akhlaq: ۳۵

۳- al-Mustadrak ۳:۲۱۳, Da`aim al-Islam ۱:۱۷۶

۴- Kanz al-Fawa`id: ۲۸۵

۵- al-Kafi ۶:۴۴۶, Da`aim al-Islam ۲:۱۵۵, Tuhf al-'Uqul: ۱۰۳, Makarim al-Akhlaq: ۱۰۳

6- al-Khisal: ٦١٣, Tuhf al-'Uqul: ١٠٣, Makarim al-Akhlaq: ١٠٣, al-Kafi ٦:٤٤٥, Da`aim al-Islam ٢:١٥٥

7- Narrated by the author of al-Mustadrak ٣:٢٤٨ from Safwani`s book al-Ta`reef, Tuhf al-'Uqul: ١٠٣, Makarim al-Akhlaq: ١٠٣

also had a drinking cup that had been decorated with three silver decorations.(1)

11. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his fathers from 'Ali (as): The sheath of the Noble Prophet's (S) sword was (made) from silver and its handle was of silver and in-between was a ring made of silver.(2)

12. In al-Faqih: In his narration from Isma'il ibn Muslim from al-Sadiq from his father (as) who said: The Holy Prophet (S) had a short staff which had an iron tip at its lower end. He would use it as a walking stick and lean on it. On the two 'eid days he would come out with it and would keep it in front of him when he prayed.(3)

Note: This has also been mentioned in al-Ja'fariyat.(4)

13. In al-Makarim: Narrated from Hashim ibn Salim from Abi 'Abdillah (as) who said: The ring of the Holy Prophet (S) was (made) of silver.(5)

Note: This hadith also has another chain of narrators and has been mentioned in Qurb al-Isnad.(6)

14. Also: Narrated from Abi Khadijah who said: The stone placed in the ring should be circular. This was how the Holy Prophet's (S) ring was.(7)

15. Also: Narrated from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The inscription on the Prophet's (S) ring read 'Muhammad is the Apostle of Allah.'(8)

16. From al-Saduq in al-Khisal: Narrated from 'Abd al-Rahim ibn Abi al-Bilad from Abi 'Abdillah (as) who said: The Holy Prophet (S) had two rings. On one was inscribed 'There is no

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1- Manaqibe Ale Abi Talib ۱:۱۷۰

2- al-Ja'fariyat: ۱۸۵, Da`aim al-Islam ۲:۱۶۴, al-Kafi ۶:۴۷۵, al-Mustadrak ۳:۳۰۹

3- al-Faqih ۱:۵۰۱

4- al-Ja'fariyat: ۱۸۴

۵- Makarim al-Akhlaq: ۸۵

۶- Qurb al-Isnad: ۳۱

۷- Also found exactly like this in al-Kafi ۶:۴۶۸

۸- Makarim al-Akhlaq: ۹۱, al-Kafi ۶:۴۷۳, Da`aim al-Islam ۲:۱۶۵

god but Allah and Muhammad is the Apostle of Allah' and on the other (was inscribed) 'Allah has declared the truth.'(1)

17. In al-Kafi: Narrated from al-Husayn ibn Khalid from Abi al-Hasan al-Thani (as) - in a hadith - that the Holy Prophet (S), Amir al-Mu'minin, al-Hasan, al-Husayn and (all) the Imams (as) would wear (their) rings on the right hand.(2)

Note: There are similar narrations in al-Kafi from different chains of narrators, with slight differences about the inscriptions on the ring. al-Saduq and others have also narrated this hadith. al-Kulayni has further narrated that 'Ali, al-Hasan, al-Husayn and some other Imams (as) wore rings on the left hand.(3) There is no problem in concluding that they would wear rings on both hands, or that it would be worn on different hands at different times, but this has not been narrated about the Noble Prophet (S). However, al-Kulayni has narrated in al-Kafi: Narrating from 'Ali ibn 'Atiyya from Abi 'Abdillah (as) who said: "The Holy Prophet (S) used to wear a ring only occasionally and later on he would take it off."(4)

18. In al-Makarim: From al-Sadiq (as) from 'Ali (as) who said: The prophets would wear their shirts before (wearing) their trousers.(5)

Note: This has also been narrated in al-Ja'fariyat.(6)

Addendum to this Chapter

1. In al-Makarim: From Ma'mar ibn Khallad from Abi al-Hasan al-Rid'a (as) – in the Holy Prophet's (S) counsel to Abu Dharr he said: "O Abu Dharr! I wear coarse clothes, I sit on the ground, I lick my fingers (after eating), I ride

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1- al-Khisal: ۶۱, Amali al-Saduq: ۳۷۰

2- al-Kafi ۶:۴۷۴, 'Ilal al-Sharai': ۱۵۸, al-Ja'fariyat: ۱۸۵, 'Uyun Akhbar al-Rid'a ۲:۵۵

3- al-Kafi ۶:۴۶۹

4- Ibid., ۶:۴۶۹

5- Makarim al-Akhlaq: ۱۰۱

al-Ja’fariyat: ۲۴۰ -۶

on a donkey without a saddle and carry someone with me, so the one who dislikes my sunnah is not from me."(1)

Note: This has also been narrated by Shaykh Abu Faras in Majumu'at Warram.(2)

2. Also: From Abi 'Abdillah (as) who said: The Prophet (S) used to wear a striped white cap. When in battle, he (S) wore a cap with two edges.(3)

3. In al-Khisal: From Muhammad ibn Ahmad ibn Abi 'Abdillah al-Barqi in his narration from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to dislike black except in three things: the turban, the shoes and the cloak.(4)

Note: This is also narrated by al-Kulayni in al-Kafi and al-Saduq in al-Faqih and al-'Ilal.(5)

4. In al-Makarim: From Abi Ja'far (as) who said: It is from the sunnah to wear the right shoe before the left one and to take off the left shoe before the right one.(6)

5. Also: From Abi 'Abdillah (as) who said: Take off your shoes while eating, for this is more relaxing for your feet and it is a wonderful sunnah.(7)

6. Also: From Abi 'Abdillah (as) who said: It is from the sunnah to wear black shoes and yellow sandals.(8)

7. Also: From Abi 'Abdillah (as) who said: Linen is from the clothing of the prophets.(9)

8. In Da'aim al-Islam: From Abi 'Abdillah from his fathers (as) from the Holy Prophet (S) that he would dislike red dye on clothes.(10)

9. In al-Faqih: From Muhammad ibn Qays from Abi Ja'far Muhammad ibn 'Ali al-Baqir (as) who said: He (S) had

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1- Makarim al-Akhlaq: ۱۱۵

2- Majmu'at Warram: ۳۰۶

۳- Makarim al-Akhlaq: ۱۲۰, Da`aim al-Islam ۲:۱۵۹

۴- al-Khisal: ۱۴۸

۵- al-Kafi ۶:۴۴۹, al-Faqih ۱:۲۵۱, 'Ilal al-Sharai': ۳۴۷

۶- Makarim al-Akhlaq: ۱۲۳

۷- Ibid., ۱۲۴

۸- Ibid., ۱۲۵

۹- Ibid., ۱۰۴

۱۰- Da`aim al-Islam ۲:۱۶۰

a tent called ‘al-Kinn’ (the shelter).[۱]

۱۰. In al-Manaqib: The Noble Prophet (S) would wear his reddish garment on Fridays and he would wear the turban ‘al-Sahab.’ When he entered Makkah on the day of the conquest, he had worn a black turban. He had a box in which he would keep an ivory comb, a container of kohl, a pair of scissors and a siwak … and he passed away in a coarse Yemeni waist wrap and a cloak called ‘al-Malbadah.’

He had a bed that was given to him by Asad ibn Zurarah. His pulpit had three steps and was made from (wood of) the tamarisk, by a carpenter called Maymun. His masjid had no minarets and Bilal used to recite the adhan while standing on the ground.[۲]

۱۱. In al-Kafi: From Ibn al-Qaddah from Abi ‘Abdillah (as): The Holy Prophet (S) had a dyed garment which he (always) wore while at home until it (the dye of the garment) affected his body.[۳]

۱۲. Also: From Abi Ja’far (as) who said: “We would wear yellowish-red dyed garments at home.”[۴]

۱۳. In al-Bihar: From Risalat al-Jumu’ah of Shahid al-Thani: The Holy Prophet (S) had special clothes which he wore on the two ‘eids and on Fridays, aside from his other regular clothes.[۵]

۱۴. Also: The Prophet (S) had a green Yemeni garment in which he would sleep.[۶]

۱۵. In al-Bihar from al-Kafi: In his narration from Abi ‘Abdillah (as) who said: The Holy Prophet (S) had two Yemeni cloths which he would wear as Ihram

p: ۱۲۱

۱- al-Faqih ۴:۱۷۸

۲- Manaqibe Ale Abi Talib ۱:۱۷۱

۳- al-Kafi ۶:۴۴۸

۴- Ibid.

۵- Ibid., ۸۹:۲۱۲

۶- Ibid., ۱۹:۵۳

(and these were also used as his shroud.(1)

16. Also: When the Holy Prophet (S) led a delegation, he would wear his best clothes and he would tell his companions to do the same.(2)

Chapter 6: His Sunnah in the dwellings

point

1. From Ibn Fahd in Kitab al-Tahsin: The Holy Prophet (S) passed away from this world without laying brick upon brick.(3)

2. In Lubb al-Lubab: The Noble Prophet (S) said: Masjids are the gathering places of the prophets (as).(4)

3. In al-Kafi: Narrated from al-Sakuni from Abi 'Abdillah (as) who said: If the Holy Prophet (S) wanted to come out from his home in the summer, he would leave on a Thursday and when he intended to enter in the winter, he would do so on a Friday.(5)

Note: A similar narration has been mentioned in al-Khisal.(6)

4. In the book al-'Adad al-Qawiyyah of Shaykh 'Ali ibn al-Hasan ibn al-Mutahhar (brother of the 'Allamah): From Khadijah - may Allah be pleased with her – who said: When the Prophet (S) entered the house, he would ask for a basin and perform ablution for prayer. Then he would pray a short two-rak'ah prayer after which he would go to bed.(7)

5. In al-Kafi: Narrated from 'Abbad ibn Suhaib who said: I heard Aba 'Abdillah (as) saying: The Holy Prophet (S) would never ambush his enemy at night ever.(8)

Addendum to this Chapter

1. In al-Makarim: From Anas who said: The Holy Prophet (S) said: "The white rooster is my friend, and its enemy is the enemy of Allah. It safeguards its owner and (those in) seven (neighboring)

Ibid., ۲۱:۴۰۱ -۱

Ibid., ۲۱:۳۷۲ -۲

Also narrated by al-Nuri in al-Mustadrak ۳:۴۶۶ and in 'Uddat al-Da'i: ۱۱۹ -۳

Narrated by al-Nuri in al-Mustadrak ۳:۳۲۳ -۴

al-Kafi ۶:۵۳۲, Uddat al-Da'i: ۴۵, Makarim al-Akhlaq: ۱۲۸ -۵

al-Khisal: ۳۹۱ -۶

Narrated by al-Majlisi in al-Bihar ۱۶:۸۰ -۷

al-Kafi ۵:۲۸, Tahdhib al-Ahkam ۶:۱۷۴ -۸

houses". The Prophet (S) used to keep it with him in his house.(1)

2. In al-Khisal: From Muhammad ibn 'Isa al-Yaqtini who said: al-Rid'a (as) said: "The white rooster has five qualities from the qualities of the prophets (as): A knowledge of the prayer times, honor, generosity, courage and increased intimate relations."(2)

Note: It is also narrated in al-'Uyun.(3)

3. In al-Makarim: From Abi 'Abdillah (as) who said: All the prophets had pigeons in their houses, because the foolish jinn play around with the children of the house but when there are pigeons in the house, they play with the pigeons and leave the people alone.(4)

4. In al-Kafi: From Aban from someone from Abi 'Abdillah (as) who said: The Holy Prophet (S) had a pair of red pigeons in his house.(5)

5. Also: From Talha ibn Zayd from Abi 'Abdillah (as) who said: The Noble Prophet (S) would dislike entering a dark house except with a lamp.(6)

6. Also: From 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: The Holy Prophet (S) would prefer that in winter, when he entered or came out of (his home), it should be on a Thursday night.(7)

7. In al-Da'aim: From 'Ali (as) who said: It is from the sunnah (that) when you enter the masjid, you should sit facing the Qiblah.(8)

8. In al-Tahdhib: In his narration from Jarrah al-Mada'ini from Abi 'Abdillah (as) who said: "Do not paint (pictures) on the roofs of your houses for the Holy Prophet (S) disliked this."(9)

9. Muhib al-Din al-Tabari has narrated: The

1- Makarim al-Akhlaq: ١٣٠

2- al-Khisal: ٢٩٨

Uyun Akhbar al-Rid’a: ۲۷۷‘ -۳

Makarim al-Akhlaq: ۱۳۱ -۴

al-Kafi ۶:۵۴۸ -۵

Ibid., ۶:۵۳۴ -۶

al-Kafi ۳:۴۱۳, Tahdhib al-Ahkam ۳:۴ -۷

Da`aim al-Islam ۱:۱۴۸, In Bihar al-Anwar ۸۳:۳۸۰ -۸

Tahdhib al-Ahkam ۱:۴۶۱ -۹

Holy Prophet (S) owned a white rooster and the companions used to travel with roosters in order to know the times of salah.(۱)

۱۰. The Prophet (S) had it (i.e. a rooster) at home and at the masjid.(۲)

۱۶. The Noble Prophet (S) used to like looking at citron trees and red pigeons.(۳)

۱۱. From 'Aishah: The Holy Prophet (S) liked admiring greenery and red pigeons.(۴)

۱۲. The Holy Prophet (S) used to visit some of the houses of a tribe from the Ansar but he would not visit others, so they spoke to him about this and he said: "It is because you have dogs in your houses."(۵)

۱۳. In al-Kafi: In his narration from 'Abdullah ibn al-Mughirah, from someone who said: When the Holy Prophet (S) entered a house, he would sit at the nearest (available) seat.(۶)

The 'Allamah said: This has been narrated by the grandson of al-Tabari in al-Mishkat quoting from al-Mahasin and others.(۷)

۱۴. When the Holy Prophet (S) woke up from his sleep, he would praise Allah.(۸)

۱۵. From Fadhlah ibn 'Abid aba Barzah al-Aslami: The Holy Prophet (S) disliked sleeping before the 'Isha prayer and talking (to the people) after it.(۹)

Chapter ۷: On the Adab of sleeping and the bedside

point

۱. In al-Makarim: The bedding of the Holy Prophet (S) was a cloak and his pillow was made of skin stuffed with palm fiber. One night his cloak was folded in two and when he woke up, he said: "The bedding has prevented me from reciting my (night) prayer." So he ordered that a single layer be placed for

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۱- Bihar al-Anwar ۶۵:۷

۲- Ibid.

۳- Bihar al-Anwar ۶۵:۲۶

۴- Ibid.

۵- Bihar al-Anwar ۶۵:۶۷

۶- al-Kafi ۲:۶۶۲

۷- Mishkat al-Anwar: ۲۰۴

۸- Bihar al-Anwar ۱۵:۲۹۲

۹- Bihar al-Anwar ۷۶:۱۱۸, al-Khisal: ۵۲۰

him. He had a cushion made from skin and stuffed with palm fiber, and he had a cloak that would be folded in two and used by him as bedding when he was out of his home.(1)

2. Also: He (S) used to sleep on a mat with nothing else underneath it.(2)

3. Also: From Abi Ja'far (as) who said: The Holy Prophet (S) never woke up from his sleep but that he would immediately fall in prostration to Allah.(3)

Addendum to this Chapter

1. In al-Khisal: From Abi al-Qasim 'Abdullah ibn Ahmad ibn 'Amir al-Ta'i, from his father, from al-Rid'a, from his fathers from 'Ali ibn Abi Talib (as) who said: The prophets (as) sleep lying on their backs.(4)

Note: The longer version of this hadith is narrated in al-'Uyun and al-Faqih.(5)

2. In Majmu'at Warram: It is said that the Noble Prophet (S) had nine wives and between them, they shared a single bedspread that was dyed either with 'wurs'(6) or with saffron. When it was the night of one wife, they would send this bedspread to her and some water would be sprinkled on it so that it would emit a fragrance.(7)

3. In al-Khisal: From Muhammad ibn Muslim, from Abi 'Abdillah, from Abi Ja'far, from his fathers from 'Ali (as) who said: "Staying awake in the (last part of the) night is healthy for the body, pleasing to the Lord Almighty, a means of Divine Mercy and adherence to the akhlaq of the prophets (as).(8)

Note: This has also been narrated by Ibn Shu'bah in Tuhf al-'Uqul

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1- Makarim al-Akhlaq: ۳۸, Amali al-Saduq: ۳۷۷, Bihar al-Anwar ۱۶:۲۱۷

2- Makarim al-Akhlaq: ۳۸, Ihya Ulum al-Din ۲:۳۷۶

3- Makarim al-Akhlaq: ۳۹, Muhasibat al-Nafs: ۳۶

4- al-Khisal: ۲۶۳

Uyun Akhbar al-Rid’a: ۲۴۶, al-Faqih ۴:۳۶۵‘ -۵

A yellow plant (resembling sesame) that blooms just after the winter and is used as -۶ (.a dye. (Tr

Majmu’at Warram: ۲۶۶ -۷

al-Khisal: ۱۲۱, Tahdhib al-Ahkam ۲:۱۲۱ -۸

and al-Barqi in al-Mahasin from Abi ‘Abdillah (as).(١)

۴. In al-Kafi: In his narration from Ibn al-Qaddah from Abi ‘Abdillah (as) who said: When the Holy Prophet (S) went to bed he would say:

أَللّٰهُمَّ بِسْمِکَ أَحْـيَا وَ بِسْمِکَ أَمُوتُ.

“O Allah! By Your name do I live and by Your name do I die”.

and when he awoke he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِی أَحْـيَانِی بَعْدَ مَا أَمَاتَـنِی وَ إِلَيْهِ النُّشُور.

“All praise be to Allah who gave me life after causing me to die, and to Him is the return.”(٢)

Note: This is also narrated by al-Sadug in al-Faqih and al-Tabarsi in al-Makarim.(٣)

۵. In al-Kafi: In his narration from Muhammad ibn Marwan who said: Abu ‘Abdillah (as) said: “Should I not tell you what the Holy Prophet (S) used to say when retiring to bed?” I said: “Yes.” He said: “He (S) would recite Ayat al-Kursi(۴) and then he would say:

بِسْمِ اللّٰهِ. آمَنْتُ بِاللّٰهِ وَ کَفَرْتُ بِاطَّاغُوتِ. أَللّٰهُمَّ احْفَظْنِی فِی مَنَامِی وَ فِی يَقْظَتِی.

“In the name of Allah, I believe in Allah and disbelieve in the false gods. O Allah protect me in my sleep and when I am awake.”(۵)

۶. In al-Makarim: He (S) would frequently rest on a cushion made of skin stuffed with palm fiber and would also sit leaning on it.(۶)

۷. Also: If the Noble Prophet (S) saw something scary in his sleep he would (remember Allah and) say:

هُوَ اللّٰهُ الَّذِی لَا شَرِيکَ لَهُ.

“He is Allah – the one who has no partner”.

And when he stood for prayer he

۱- Tuhf al-'Uqul: ۱۰۱, al-Mahasin: ۵۳

۲- al-Kafi ۲:۵۳۹

۳- al-Faqih ۱:۴۸۰, Makarim al-Akhlaq: ۳۹

۴- Surat al-Baqarah (۲): ۲۵۵-۲۵۷

۵- al-Kafi ۲:۵۳۶

۶- Makarim al-Akhlaq: ۳۸

:would say

أَلْحَمْدُ لِلّٰهِ نُورُ السَّمٰوَاتِ وَ الأَرْضِ وَ الْحَمْدُ لِلّٰهِ قَـيُّومُ السَّمٰوَاتِ وَ الأَرْضِ وَ الْحَمْدُ لِلّٰهِ رَبُّ السَّمٰوَاتِ وَ الأَرْضِ وَ مَنْ فِيهِنَّ. أَنْتَ الْحَقُّ وَ قَوْلُـكَ الْحَقُّ وَلِقَائُـكَ الْحَقُّ وَ الْجَنَّهُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَهُ حَقٌّ. أَللّٰهُمَّ لَـكَ أَسْـلَمْتُ وَبِـكَ آمَنْتُ وَ عَلَيْـكَ تَوَكَّلْتُ وَ إِلَيْـكَ أُنِيبُ وَ بِـكَ خَاصَـمْتُ وَ إِلَيْـكَ حَاكَمْتُ. فَاغْفِرْ لِى مَا قَـدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْـرَرْتُ وَ مَا أَعْلَنْتُ. أَنْتَ إِلٰهِى لاَ إِلٰهَ إِلاَّ أَنْتَ.

All praise is due to Allah, the Light of the heavens and the earth and the Sustainer of“ the heavens and the earth. All praise is for Allah, the Lord of the heavens and the earth and all therein. You are the Truth and Your words are true, the return to You is true, Paradise is true, Hell is true and the Appointed Time is true. O Allah! To You have I submitted and in You do I believe. In You do I put my trust and to You do I turn. With Your strength do I fight my enemies and from You do I seek justice. Please forgive my sins, of past and present, those I have done in hiding and those done openly. You are my God - there is no god but You - then he would brush his teeth before performing (ablution.”(١

Note: There are some other narrations that will come in the section on supplications if .Allah wills

In Falah al-Sa’il: From al-Hasan ibn ‘Ali al-’Alawi, from ‘Ali ibn Muhammad ibn .٨

p: ١٢٧

Makarim al-Akhlaq: ٢٩٢ -١

Musa al-Rid'a (as) who said: We, the Ahlul Bayt, have ten qualities when we sleep: Purification (by ablution), laying on the right side, reciting "Subhanallah" thirty-three times, reciting "Alhamdulillah" thirty-three times, reciting "Allahu Akbar" thirty-four times, facing the Qiblah, reciting Fatihat al-Kitab (Surah al-Hamd) and Ayat al-Kursi and bearing witness to Allah that there is no god but He and the one who performs these actions has taken his share of benefit from the night.(۱)

۹. In al-Kafi: In his narration from Muhammad ibn Marwan who said: Abu 'Abdillah (as) said: "Should I not tell you what the Holy Prophet (S) used to say when retiring to bed?" I said: "Yes." He said: "He (S) would recite Ayat al-Kursi(۲) and then he would say:

بِسْمِ اللَّهِ. آمَنْتُ بِاللَّهِ وَ كَفَرْتُ بِاطَّاغُوتِ. أَللَّهُمَّ احْفَظْنِى فِى مَنَامِى وَ فِى يَقْظَتِى.

"In the name of Allah, I believe in Allah and disbelieve in the false gods. O Allah protect me in my sleep and when I am awake."(۳)

۱۰. In al-Tahdhib: Abu 'Abdillah (as) said: Keep up the night prayer for verily it is from the sunnah of your Prophet (S).(۴)

Chapter ۸: On the Adab of marriage and children

point

۱. In al-Khisal: In his narration from 'Ali (as) who said: Get married, for verily marriage is a sunnah of the Holy Prophet (S) and he would say: "Whoever likes to follow my sunnah (should marry) for marriage is from my sunnah."(۵)

۲. In al-Kafi: Narrated from Ma'mar ibn Khallad who said: I heard 'Ali ibn Musa al-Rid'a (as) saying: Three things are from the sunnah

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۱- Falah al-Sa`il: ۲۸۰

۲- Surat al-Baqarah (۲): ۲۵۵-۲۵۷

۳- al-Kafi ۲:۵۳۶

۴- Tahdhib al-Ahkam ۲:۱۲۰, Da`wat al-Rawandi: ۲۷۲

al-Khisal: ۶۱۴ -۵

of the messengers: Perfume, removal of (excess) hair from the body and increased intimate relations with their wives.(1)

Note: al-Saduq, al-Tusi and others have mentioned similar narrations with numerous chains of narrators.(2)

3. From al-Murtad'a in Risalat al-Muhkam wal-Mutashabih: In his narrative from Tafsir al-Nu'mani from 'Ali (as) who said: A group of companions had deprived themselves of intimacy with their wives, eating during the day and sleeping at night. Umm Salamah informed the Noble Prophet (S) about this so he came to his companions and said: "Do you abstain from relations with your wives whereas I come to my wives and eat during the day and sleep at night? Therefore, the one who does not follow my sunnah is not from me."(3)

Note: Similar narrations have been mentioned in other books with different chains of narrators.(4)

4. In al-Kafi: In his narration from Ishaq ibn 'Ammar from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: From the akhlaq of the prophets (as) is love for women.(5)

5. Also, narrated from Bakkar ibn Kurdam, without one narrator, from Abi 'Abdillah (as) who said: The Holy Prophet (S) said: The light of my eyes was found in salah and my delight (found) in the women.(6)

Note: A similar narration can be found with other chains of narrators.

6. In al-Faqih he said: When the Noble Prophet (S) wanted to marry a lady, he would send someone to look at her (first).(7)

7. In Tafsir al-Ayyashi: From al-Hasan ibn Bint Ilyas who said: I heard Aba al-Hasan al-Rid'a

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1- al-Kafi ٥:٣٥٠

al-Faqih ۳:۳۸۲, Tahdhib al-Ahkam ۷:۴۰۳, Tuhf al-'Uqul: ۴۴۲ -۲

al-Muhkam wal-Mutashabih: ۷۳ -۳

Da`aim al-Islam ۲:۱۹۱, Jami' al-Akhbar: ۲۷۱ -۴

al-Kafi ۵:۳۲, Tahdhib al-Ahkam ۷:۴۰۳, Makarim al-Akhlaq: ۱۹۷ -۵

al-Kafi ۵:۳۲۱ -۶

al-Faqih ۳:۳۸۸, Tahdhib al-Ahkam ۷:۴۰۲, Makarim al-Akhlaq: ۱۹۹, al-Mustadrak ۱۴:۱۸۰ -۷

as) saying: Allah (SwT) made the night (source of) tranquility and He made the) women (source of) tranquility. It is from the sunnah to marry at night and serve food (to the people (on the occasion of marriage).(۱)

۸. In al-Faqih: In his narration from Harun ibn Muslim who said: I wrote to Sahib al-Dar (as): A child was born to me, then I cut his hair and weighed it against dirhams and gave to charity. He (S) said: It is not permissible to weigh it except against gold or (silver, and this is the sunnah.(۲)

۹. In al-Khisal: In his narration from 'Ali (as) who said: On the seventh day, perform the 'aqiqah(۳) for your children and give the equivalent of the weight of their hair in silver as charity to a Muslim. This is what the Holy Prophet (S) did for al-Hasan and al-(Husayn (as) and all of his other children.(۴)

Addendum to this Chapter

۱. In al-Faqih: The Holy Prophet (S) said: Verily the best from among you is the one who is good to his wives, and I am the best from among you (in being good) to my (wives.(۵)

۲. In al-Kafi: In his narration from Ibn Mahbub, without one narrator, from Abi 'Abdillah (as) who said: The Noble Prophet (S) said: (Prophet) Ibrahim (as) was (protective of his honor and I am more protective of my honor than he was.(۶)

(Note: This has been narrated by al-Saduq in al-Faqih and al-Tabarsi in al-Makarim.(۷)

۳. In al-Da'aim: From Ja'far ibn Muhammad (as) – in

۱- Tafsir al-Ayyashi ۱:۳۷۱ - Surat al-An'am, Tahdhib al-Ahkam ۷:۴۱۸, Tafsir al-Burhan ۱:۵۴۴ – Surat al-An'am (۶), Tuhf al-'Uqul: ۴۴۵

۲- al-Faqih ۳:۴۸۱

۳- Slaughtering of a goat on the occasion of the birth of a child. (Tr.)

۴- al-Khisal: ۶۱۹, Tuhf al-'Uqul: ۱۰۹

۵- al-Faqih ۴:۴۴۳

۶- al-Kafi ۵:۵۳۶, al-Mahasin ۱:۱۱۵

۷- al-Faqih ۳:۴۴۴, Makarim al-Akhlaq: ۲۳۹

the story of Prophet Musa (as): Musa said (to the daughter of Shu'aib (as)): "Walk behind me and show me the way, for surely we (the prophets) do not look at the (backs of women."(۱

In al-Faqih: Bakr ibn Muhammad narrated from Abi 'Abdillah (as) saying: I asked him .۴ about the temporary marriage. He (S) said: "I would not like for a person that he should leave this world while not having performed an action that was performed by (the Holy Prophet (S)."(۲

In al-Makarim: From Abi Qiladah that when the Holy Prophet (S) married a virgin he .۵ would remain with her for seven days and when he married a widow he would remain (with her for three days.(۳

In al-Mahasin: From al-Hasan al-Washa' from Abi al-Hasan al-Rid'a (as): al-Najjashi .۶ sought Umm Habiba Aminah bint Abi Sufyan's hand in marriage for the Noble Prophet (S) and when he married her, he invited (the people) for food saying: "Verily it is from (the sunnah of the prophets to invite (people) for food during the marriage."(۴

In Majma' al-Bayan: From Abi Qilabah: The Holy Prophet (S) would divide (equally) .۷ among his wives saying: "O Allah! This is my division of what I have so please do not (blame me for what you have and I don't have."(۵

In al-Tusi's Amali: From Umm Salamah, wife of the Holy Prophet (S), that she said: .۸ The Prophet (S) performed his last Hajj (Hajjatul-Wida') along with his wives and he would come to one wife every

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Da`aim al-Islam ۲:۲۰۱ -۱

al-Faqih ۳:۴۶۳, al-Mustadrak ۱۴:۴۵۱, Bihar al-Anwar ۱۰۳:۳۰۵ -۲

Makarim al-Akhlaq: ۲۱۳ -۳

al-Mahasin ۲:۴۱۸ -۴

(Majma' al-Bayan ۳:۱۲۱ – Surat al-Nisa (۴ -۵

(day and night, wanting to be fair to all of them.(1

9. In al-Majma': When the Holy Prophet (S) completed his morning prayer, he would visit his all wives one by one.(2)

10. In al-Ja'fariyat: In his narration from 'Ali (as) who said: The Holy Prophet (S) said: All pastimes are futile except for three: archery practice, training your horse and playing with your family, as this is from the sunnah.(3)

11. In Majma' al-Bayan: From Ja'far al-Sadiq from his fathers (as) that even when the Noble Prophet (S) was sick, he would ask to be taken to the house of the wife whose turn it was (to be with him).(4)

12. In al-Faqih: From al-Halabi, from Abi 'Abdillah from his father (as): Maymuna (wife of the Holy Prophet (S)) used to say: "When I had my monthly periods, the Holy Prophet (S) used to tell me to tie a cloth and cover myself and come to sleep with him on the bed."(5)

13. In al-Kafi: From Hammad ibn 'Isa from Abi 'Abdillah (as) who said: My father said: The Noble Prophet (S) never assigned more than twelve 'awqiyyah' and one 'nash' for the dowry of his daughters and wives. An 'awqiyyah' and a 'nash' being the equivalent to forty and twenty dirhams respectively.(6)

Note: al-Kulayni has mentioned similar narrations with other chains of narrators and this has also been narrated by al-Saduq in al-Ma'ani, al-Tusi in al-Tahdhib and Ibn Shahr ashib in al-Manaqib.(7)

14. In al-Makarim: He (S) would supplicate:

أَللّٰهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ وَلَدٍ یَکُونُ

1- Amali al-Tusi ۲:۸۹

2- Majma' al-Bayan ۱۰:۳۱۳ – Surat al-Tahrim (۶۶)

۳- al-Ja’fariyat: ۸۷

۴- (۴ Surat al-Nisa – ۳:۱۲۱ Majma’ al-Bayan)

۵- al-Faqih: ۱:۹۹

۶- al-Kafi ۵:۳۷۶

۷- Manaqib Ale Abi Talib ۱:۱۶۱

عَلَيَّ رَبًّا وَ مِنْ مَالٍ يَكُونُ عَلَيَّ ضَيَاعاً وَ مِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيبَتِي.

"O Allah! I seek refuge with You from an offspring who would rule over me, and from the wealth that would be the cause of my destruction and from the wife who would make me old before my time."(1)

Note: Another similar narration has been mentioned by al-Kulayni from al-Sakuni from Abi 'Abdillah (as)(2)

15. In 'Uddat al-Da'i: al-Rid'a (as) said: "Whenever a son was born to us we would name him Muhammad and after seven days we would change his name if we wished otherwise we would leave it as it is."(3)

16. Also: In the mornings, the Holy Prophet (S) would caress the heads of his children and his grandchildren.(4)

17. al-Sayyid Hashim al-Tawbali in Madinat al-Ma'ajiz from the book Musnad Fatima (as) in his narration from 'Ali ibn 'Abdillah from Abi 'Abdillah (as) who said: When Fatima (as) moved to the house of 'Ali (as) on the first night of their marriage, Jibra'il, Mika'il and Israfil descended and Jibra'il gave a cry of takbir and so did Mika'il and Israfil followed by all the (other) angels and it became a sunnah (to recite takbir) on the first night, until the Day of Reckoning.(5)

Note: A similar narration can be found in al-Faqih and in the Amali of Shaykh Tusi. In some sources (it has been narrated thus): ...and the Muslims recited takbir and it was the first time takbir was recited on the first night of

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1- Makarim al-Akhlaq: 203

2- al-Kafi 5:326

3- Uddat al-Da'i: 77

4- Uddat al-Da'i: 79, Bihar al-Anwar 104:99

5- Narrated by al-Nuri in al-Mustadrak 14:197, Dala`il al-Imamah: 25

.(marriage so it became the sunnah (from then on

In al-Khisal from ‘Ali (as) who said: Sweeten the mouths of your newborn children .۱۸ with dates, and this is what the Holy Prophet (S) did with al-Hasan and al-Husayn ((as).(۱

Note: This is also narrated by al-Tabarsi in al-Makarim and Ibn Sha’bah in Tuhf (al-’Uqul(۲

In al-Makarim: al-Sadiq (as) said: There are seven actions that are sunnah to . ۱۹ perform when a son is born. First he is to be named. Second, his head is shaved. Third, charity is given out in the amount equal to the weight of his hair in silver or gold if possible. Fourth, the ‘aqiqah is performed. Fifth, his head is smeared with saffron. Sixth, he is purified by circumcision. Seventh, the neighbors are provided with the (meat from his ‘aqiqah.(۳

Also: From the Noble Prophet (S): Circumcision is a sunnah for men and an honor .۲۰ (for women.(۴

In al-Kafi: In his narration from Mus’adah ibn Sadaqah from Abi ‘Abdillah (As) who .۲۱ said: Piercing the ear of a boy is from the sunnah and circumcision after seven days is ((also) from the sunnah.(۵

Note: al-Kulayni narrated this with another chain of narrators and al-Tabarsi (mentions a similar narration in al-Makarim.(۶

In Ikmal al-Din: From Abi Ahmad Muhammad ibn Ziyad al-Azadi: When al-Rid’a (as) .۲۲ was born, I heard Aba al-Hasan Musa ibn Ja’far (as) saying: This son of mine was born circumcised, pure and purified, and all the Imams were born circumcised, pure and purified, but I will still pass

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al-Khisal: ۶۳۷ -۱

Makarim al-Akhlaq: ۲۲۹, Tuhf al-’Uqul: ۱۲۴ -۲

۳- Makarim al-Akhlaq: ۲۲۸, Bihar al-Anwar ۱۰۴:۱۲۲

۴ - Makarim al-Akhlaq: ۲۲۹, al-Da`awat: ۲۸۳, al-Mustadrak ۱۵:۱۴۹, Tahdhib al-Ahkam ۷:۴۴۵

۵- al-Kafi ۶:۳۵

۶- al-Kafi ۶:۳۶, Makarim al-Akhlaq: ۲۳۰

over him with a razor in order to fulfill the sunnah and follow the rite of al-Hanafiyya.(1)

Note: A similar narration is mentioned in al-Makarim.(2)

23. In al-Kafi: In his narration from Ma'mar ibn Khathim in a hadith from Abi Ja'far (as): We give appellations to our children when they are small lest they be given undesirable appellatives later.(3)

24. In al-Kafi: In his narration from al-Sakuni from Abi 'Abdillah (as) who said: "It is sunnah and virtuous for a man to use an appellation with his father's name." And in some copies: "with his son's name."(4)

25. Also: In his narration from al-Halabi from Abi 'Abdillah (as) who said: We instruct our sons to pray when they reach the age of five, so instruct your sons to pray when they reach the age of seven. We tell our sons to fast when they become seven years old - for as much of the day as they are able to – be it for half of the daytime or more than that or less, and if they are overcome by thirst they would break their fast, until they make it a habit and gain the ability to fast for the whole day. So when your sons become nine years old, instruct them to fast for as much of the day as they are able to, and if they are overcome by thirst, let them break their fast.(5)

Note: This has also been narrated by al-Saduq in al-Faqih.(6)

26. In Majmu'at Warram: It is narrated from the

1- Kamal al-Din wa Tamam al-Ni'mah ٢:٤٣٣

2- Makarim al-Akhlaq: ٢٣٠

3- al-Kafi ٦:٢٠, Tahdhib al-Ahkam ٧:٤٣٨

4- al-Kafi ٢:١٦٢, al-Ja'fariyat: ١٨٩, al-Mustadrak ١٥:١٣١, Bihar al-Anwar ١٠٤:١٣١

5- al-Kafi ٣:٤٠٩, Tahdhib al-Ahkam ٢:٣٨٠

6- al-Faqih ١:٢٨٠

Holy Prophet (S) that when his family was struck by poverty or misfortune he said: “Stand for prayer.” And he would say: “This is what my Lord has ordered me to do.” Allah (SwT) has said: “And bid your family to prayer and be steadfast in its maintenance. We do not ask any provision of you. It is we who provide for you, and the outcome will be in favor of God wariness.”(١)

٢٧. In al-Muqni’: When the Holy Prophet (S) wanted to marry a woman he would send (a lady) to her saying: “Smell the base of her neck, for if her neck smells good so does her perspiration, and if her ankles are fleshy, she has greater libido.”(٢)

٢٨. From al-Durr al-Manthur: From al-Mughira ibn Shu’bah who said: Sa’d ibn ‘Ibadah said: “If I were to see a man with my wife I would strike him with my sword.” The Noble Prophet (S) was informed about this so he said: “Are you surprised about the sense of honor of Sa’d? By Allah I have a greater sense of honor than Sa’d and Allah has a greater sense of honor than me, and it is because of this that he has prohibited indecent acts, both open and hidden, and none is more honorable than Allah.”(٣)

٢٩. Khadijah (as) was the first person to believe in Allah (SwT) and His Prophet and she accepted what he brought from Allah and assisted him in his mission and by her, Allah lightened the burden of

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١- Majmu’at Warram ١:١٨۴, Musakkin al-Fawa`id: ۵٠, al-Mustadrak ۶:٣٩۵, Surat Taha (٢٠): ١٣٢

٢- al-Muqni’: ١٠٠, al-Faqih ٣:٣٨٨, Tahdhib al-Ahkam ٧:۴٠٢, al-Mustadrak ١۴:١٨٠

٣- al-Durr al-Manthur ٣:٨١ – Surat al-A’raf (٧)

the Holy Prophet (S). He (S) would really become frustrated when people turned a deaf ear or tried to belie him and this would make him very sad. Allah (SwT) relieved him by her. When he would return home to her, she would support him, comfort him and ease away the tension of the people - until she passed away, may Allah have mercy on her.(١)

٣٠. Whenever he (S) remembered Khadijah (as), he would never get tired of praising her and seeking forgiveness for her.(٢)

٣١. Nawadir al-Rawandi: The Holy Prophet (S) said: We, the Ahl al-Bayt, have been blessed with seven traits that none before us had nor will anyone after us have: gracefulness, eloquence, generosity, bravery, knowledge, gentleness and love for women.(٣)

Chapter ٩: On Foods, Drinks and Table Manners

point

١. In al-Kafi: Narrated from Hisham ibn Salim and others, from Abi 'Abdillah (as) who said: There was nothing more loved by the Prophet of Allah (S) than remaining hungry and fearful in front of Allah (SwT).(٤)

٢. From al-Saduq in al-Amali: From al-'Ays ibn al-Qasim who said: I said to al-Sadiq (as): A hadith has been narrated from your father that he said: "The Noble Prophet (S) never became sated with wheat bread," is this correct? He replied: No, the Holy Prophet (S) never ate wheat bread, and he never became sated with bread made from barley.(٥)

٣. In al-Tabarsi's al-Ihtijaj: In his narration from Musa ibn Ja'far, from his fathers, from Husayn ibn 'Ali (as) in a long hadith on the questions of the Jewish man

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١- Bihar al-Anwar ١٦:١٠

٢- Bihar al-Anwar ١٦:١٢

Nawadir al-Rawandi: ١٥, Bihar al-Anwar ١٠٣:٢٢٨ -٣

al-Kafi ٨:١٢٩ and ١٦٣ -۴

Amali al-Saduq: ٢۶٣, Makarim al-Akhlaq: ٢٨ -۵

from Damascus to Amir al-Mu'minin (as): The Jew said to him: "They assert that 'Isa (as) was an ascetic?" 'Ali (as) said to him: "He was thus; and Muhammad (S) was the most abstemious of all the prophets. He had thirteen wives aside from numerous slave-girls, yet not once were leftovers picked up from his table-spread. He never ate wheat bread and never became sated with barley bread for three consecutive nights."(1)

4. In Nahj al-Balagha: He (as) said: You should follow your Prophet, the pure, the chaste of all the people of the world he was the least sated and the most empty of stomach He left this world hungry but entered upon the next world perfect.(2)

5. From al-Qutb in his Da'awat, he said: It is narrated that the Holy Prophet (S) never ate in a reclined posture except once, then (upon realizing) he sat upright and said: "O Allah! I am your servant and your messenger."(3)

Note: This has also been narrated by al-Kulayni and al-Tusi with numerous different chains of narrators; and similarly by al-Saduq, al-Barqi; and al-Husayn ibn Sa'id in his book al-Zuhd.(4)

6. In al-Kafi: Narrated from Zayd al-Shahham from Abi 'Abdillah (as) who said: The Noble Prophet (S) never ate sitting in a reclined posture, from the time he was sent by Allah (SwT), until Allah took him from this world. He used to eat like a slave and sit like a slave. I asked: "Why (was this)?" He said: "Out of humility towards Allah (SwT)."(5)

7. In

1- al-Ihtijaj: ۲۲۵

2- Nahjul Balaghah: ۲۲۷

3- al-Da'awat: ۱۳۸, al-Mustadrak ۱۶:۲۲۵

4- al-Kafi ۶:۲۷۲, Tahdhib al-Ahkam ۹:۹۳, al-Faqih ۳:۳۵۴, al-Mahasin: ۴۵۶-۴۵۷, al-Zuhd of Ibn Sa'id al-Ahwazi: ۵۹

5- al-Kafi ۶:۲۷۰, Makarim al-Akhlaq: ۲۷, Da`aim al-Islam ۲:۱۱۹, Faydh al-Qadir ۵:۱۸۱

al-Kafi: Narrated from Abi Khadijah who said: Bashir al-Dahhan asked Aba ‘Abdillah (as) when I was present: “Did the Holy Prophet (S) eat while leaning on his right and his left?” He replied: “The Prophet of Allah (S) never leaned on his right or his left, rather he sat like a slave.” I asked: “Why was this?” He replied: “Out of humility (towards Allah (SwT).”(۱)

۸. Also: Narrated from Jabir from Abi Ja’far (as) who said: The Holy Prophet (S) ate like a slave and sat like a slave. He would eat on the ground and sleep on the ground.(۲)

Note: The three respected scholars, al-Barqi, al-Husayn ibn Sa’id and al-Tabarsi have narrated many similar narrations.(۳)

۹. From al-Ghazali in al-Ihya: When he (S) sat to eat, he would sit with his knees and feet together as one who is praying sits, except that one knee would be above the other and one foot above the other, and he would say: “I am only a slave, I eat as a slave eats and I sit as a slave sits.”(۴)

۱۰. In the book al-Ta’rif of al-Safwani: From Amir al-Mu’minin (as): When the Prophet of Allah (S) sat down on the table-spread (to eat), he sat as a slave sits and would sit resting on his left thigh.(۵)

۱۱. In al-Makarim: From Ibn ‘Abbas who said: The Noble Prophet (S) used to sit on the ground, and would restrain the ewe (in order to milk it), and accept the invitation of the slave to (join him

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۱- al-Kafi ۶:۲۷۱, al-Mahasin: ۴۵۷

۲- al-Kafi ۶:۲۷۱

۳- al-Kafi ۶:۲۷, al-Faqih ۳:۳۵۴, Tahdhib al-Ahkam ۹:۹۳, al-Mahasin: ۴۵۷, Makarim al-Akhlaq: ۲۷

۴- Ihya ‘Ulum al-Din ۲:۳۶۹, Makarim al-Akhlaq: ۲۷

۵- al-Nuri has narrated this in al-Mustadrak ۱۶:۲۲۸

(in eating) barley bread.(1)

12. From al-Barqi in al-Mahasin: Narrated from Abi 'Abdillah (as): He (S) would sit like a slave and place his hand on the ground and eat with three fingers. He (as) said: The Prophet of Allah (S) used to eat like this and not as those who are arrogant eat.(2)

Note: It is evident from this that when it is said that the Holy Prophet (S) never used to lean, it does not include leaning on the hand which is placed on the ground, rather it refers to the leaning on a cushion or pillow and such things as was commonly practiced by kings and others. This can be seen in the words of al-Sadiq (as) to the person who told him not to lean on his hand (while eating). When he said this the third time, the Imam (as) said to him: "By Allah! The Holy Prophet (S) never forbade this – ever."(3)

13. Also: Narrated from Hammad ibn 'Uthman from Abi 'Abdillah from his father (as) who said: The Noble Prophet (S) used to lick his fingers after he ate.(4)

Note: This has also been narrated with another chain of narrators and al-Tabarsi has also narrated it in al-Makarim with an incomplete chain of narrators.(5)

14. In al-Makarim: When he (S) ate a pomegranate, he would not share it with anyone.(6)

15. In al-Makarim, quoting from the book 'Mawalid al-Sadiqin', he said: The Holy Prophet (S) used to eat different types of foods. He would eat what Allah

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۱- Makarim al-Akhlaq: ۱۶, Amali al-Tusi ۲:۷

۲- al-Mahasin: ۴۴۱, al-Kafi ۶:۲۹۷, Fayd' al-Qadir ۵:۱۹۶

۳- al-Kafi ۶:۲۷۱, Fayd' al-Qadir ۵:۱۲۸

۴- al-Mahasin: ۴۴۳

۵- Makarim al-Akhlaq: ۳۰, al-Mahasin: ۴۴۳, al-Kafi ۶:۲۹۷

Makarim al-Akhlaq: ۱۷۱, al-Mahasin: ۵۴۱, ‘Uyun Akhbar al-Rid’a ۲:۴۳ -۶

had made permissible for him, with his family and servants and with the one who had invited him from among the Muslims, (sitting) on the ground or on what they sat on to eat and (eating) from what they ate, except when a guest would arrive, in which case he would eat with his guest and the food that he liked the most was that from which most people partook.(1)

16. In al-Kafi: Narrated from Ibn al-Qaddah from Abi 'Abdillah (as) who said: When the Holy Prophet (S) ate with the people, he was the first to start eating and the last to stop, so that the people could eat (without feeling embarrassed).(2)

17. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his fathers from 'Ali (as) who said: When the Noble Prophet (S) opened his fast with a group of people, he would say (to them): "Those who were fasting have opened their fast with you and the pious have eaten your food and the chosen ones have asked for (Allah to send His) blessings on you."(3)

Note: This has also been narrated by al-Kulayni in a narration from al-Sakuni from Abi 'Abdillah (as).(4)

18. In al-Kafi: Narrated from Muhammad ibn Muslim from Abi Ja'far (as) who said: Amir al-Mu'minin (as) said: The prophets eat dinner after the 'Isha prayers so do not abandon it, for not eating dinner is harmful to the body.(5)

19. Also: Narrated from 'Ansabah ibn Bajad from Abi 'Abdillah (as) who said: Never was food that included

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1- Makarim al-Akhlaq: 26, Note: 'Allamah Tabataba`i says: Then al-Tabarsi mentions the types of food that the he (S) used to eat, like bread and meat of different kinds, watermelon, grapes, pomegranates, dates, milk, butter, vinegar, sugar, cabbage etc. It is narrated that he used to love dates and that he liked honey. It is also narrated that the fruit he liked the most was the pomegranate. (Refer to al-Mizan 6:326)

2- al-Mahasin: 448, al-Kafi 6:285

٣ - al-Ja'fariyat: ٦٠, Makarim al-Akhlaq: ٢٧, Tahdhib al-Ahkam ٦:٩٩, Nawadir al-Rawandi: ٣٥

٤- al-Kafi ٦:٢٩٤

٥ - al-Kafi ٦:٢٨٨, al-Mahasin: ٤٢٠ (and in these two sources it is narrated from Abi 'Abdillah (as)), Makarim al-Akhlaq: ١٩٤, Tuhf al-'Uqul: ١١٠

dates served to the Holy Prophet (S) but that he would start with the dates.(۱)

۲۰. In al-Iqbal: From the second volume of Tarikh al-Naishaburi in the explanation of Hasan ibn Bashir who, in his narration, said: The Holy Prophet (S) would praise Allah (SwT) between every two morsels.(۲)

۲۱. In Sahifah al-Rid'a from his fathers (as) who said: When the Noble Prophet (S) ate dates, he would place the kernel of the dates onto the back of his hand and then throw it (to dispose of it).(۳)

Note: al-Kulayni has also narrated this in al-Kafi.(۴)

۲۲. Also: In his narration from his fathers (as) who said: When the Prophet of Allah (S) had milk, he would rinse his mouth saying: "It has fat."(۵)

۲۳. In al-Kafi: Narrated from Wahab ibn 'Abd al-Rabbih who said: I saw Aba 'Abdillah (as) picking his teeth and I watched him, so he said: The Holy Prophet (S) used to pick his teeth; and it gives the mouth a good odor.(۶)

۲۴. In al-Makarim: Quoting from the book Tibb al-A'immah he says: The Holy Prophet (S) picked his teeth with whatever he could use, except date palm leaves and reeds.(۷)

۲۵. Also: When the Noble Prophet (S) drank water, he started with the name of Allah (SwT). He drank the water in sips and would not gulp it down, and he would say: "Liver ailments are caused by gulping down water."(۸)

۲۶. Also: From 'Abdillah ibn Mas'ud: The Holy Prophet (S) would drink from the bowl with three draughts, mentioning Allah

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۱- al-Kafi ۶:۳۴۵

۲- Iqbal al-A'mal: ۱۱۶

۳- 'Uyun Akhbar al-Rid'a ۲:۴۱, Makarim al-Akhlaq: ۱۶۹, Sahifah al-Imam al-Rid'a: ۷۵

۴- We did not find this.

Sahifah al-Imam al-Rid'a: ۶۹, Makarim al-Akhlaq: ۱۹۳, al-Mustadrak ۱۶:۳۷۳ -۵
al-Kafi ۶:۳۷۶, al-Mahasin: ۵۵۹, Makarim al-Akhlaq: ۱۵۲, al-Faqih ۳:۳۵۷ -۶
Makarim al-Akhlaq: ۱۵۳, al-Kafi ۶:۳۷۷, al-Mahasin: ۵۶۴ -۷
Makarim al-Akhlaq: ۳۱ -۸

in (the beginning of) each draught and thanking Allah in the end (of each draught).(1)

27. Also: From Ibn 'Abbas who said: I saw the Holy Prophet (S) drinking water and he rested twice between draughts.(2)

28. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: I saw the Noble Prophet (S) more than once - when he drank (water), he would have three draughts and with each draught, he would begin in the name of Allah and glorify Him when he finished, so I asked him about this and he said: "Thanking Allah is done by glorifying Him and beginning in His name is a protection from ailments."(3)

29. In al-Makarim: He (S) would not breathe in the cup when he drank, and if he wanted to breathe, he would move the cup away from himself and then breathe.(4)

30. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): When the Holy Prophet (S) wanted to supplicate on the water (for the purpose of using it as a cure), he would bring the bowl close to his mouth and supplicate as much as Allah willed without spitting into it.(5)

31. In al-Mahasin: Narrated from Hatim ibn Isma'il, from Abi 'Abdillah from his father (as) that Amir al-Mu'minin (as) used to drink whilst he was standing. One day he drank the excess water from his ablution while he was standing, then he turned to al-Hasan (as) and said: "O my son!

1- Ibid., 151

2- Ibid.

3- al-Ja'fariyat: 161, Da`aim al-Islam 2:130, al-Mustadrak 17:12

4- Makarim al-Akhlaq: 31

5- al-Ja'fariyat: 217

(I saw your grandfather the Prophet of Allah (S) doing this."(1)

32. From al-Saduq in al-'Uyun: Narrated from Darim ibn Qabisah, from al-Rid'a from his fathers (as): The Holy Prophet (S) used to eat the spadix and the pith of the palm tree along with dates saying: Iblis – may Allah curse him – is getting angry and saying: "The son of Adam (as) has lived (so long) that he ate the old with the new."(2)

33. From al-Ghazali in Ihya: When he (S) ate meat, he did not lower his head to it, rather he brought it to his mouth raising it and then he took a bite out of it ... and especially when he ate meat, he would wash his hands properly, then, with the excess water, he would wipe his face.(3)

34. Also: He (S) would eat whatever was available.(4)

35. In al-Makarim: From the Noble Prophet (S) that he used to eat different types of food ... he used to eat cucumber with fresh dates, and he liked to have watermelon with grapes, and he would eat watermelon with sweet melon and sometimes with sugar. Sometimes he ate watermelon with dates and when he was fasting, he would open his fast with fresh dates when they were in season.

Sometimes he ate grapes one by one, and he used to eat cheese, he would eat dates and drink water; and dates with water was what he ate most of the time. He used to have milk, dates and

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1- al-Mahasin: 580, al-Kafi: 383

2- Uyun Akhbar al-Rid'a 2:72'

3- Ihya 'Ulum al-Din 2:371, Makarim al-Akhlaq: 30-31

4- Ihya 'Ulum al-Din 2:361

al-Harisah' (a dish made from mixing bulgur with meat). The food he liked the most' was meat. He liked pumpkin and squash and would pick this from the large bowl (of fruit). He used to eat (the meat of) the fowl, the meat of wild (herbivorous) animals and birds, bread, clarified butter, vinegar, endive, 'al-Badhruj' (a herb like the sweet (basil) and cabbage.(۱)

Note: This has been narrated numerous times by many of the great Shi'ah scholars as well as by the 'ammah with many different chains of narrators. We have left this out in .the interest of brevity

۳۶. From al-Shahid in al-Durus: He (S) used to eat cucumbers with salt.(۲)

۳۷. From al-Ghazali in al-Ihya: He (S) used to eat the meat of birds that had been hunted, yet he never used to track or hunt (himself). He preferred it to be hunted for him and given to him to eat.(۳)

۳۸. From Husayn ibn Hamadan al-Husayni in the book al-Hidayah: From Abi 'Abdillah, from his fathers from Amir al-Mu'minin (as) in a hadith: The Holy Prophet (S) liked to eat from the meat of the arm-bone (i.e. the area above the foreleg of the animal).(۴)

Note: al-Tabarsi and others have also narrated this.(۵)

۳۹. In al-Kafi: Narrated from Hisham ibn Salim from Abi 'Abdillah (as) who said: The Holy Prophet liked honey.(۶)

Note: This has also been narrated by him and others with other chains of narrators.(۷)

۴۰. Also: Narrated from Sulayman ibn Ja'far al-Ja'fari who said: I came to Abi al-Hasan al-Rid'a (as) and

۱- Makarim al-Akhlaq: ۲۹-۳۰

۲- al-Durus al-Shar'iyyah ۳:۴۶, al-Mahasin: ۵۵۸, Makarim al-Akhlaq: ۱۸۵, al-Kafi ۶:۳۷۳

۳- Ihya 'Ulum al-Din ۲:۳۷۱, Makarim al-Akhlaq: ۳۰

al-Nuri has narrated this in al-Mustadrak ١۶:٣۵٠ – quoting from al-Hidayah -۴

Makarim al-Akhlaq: ٣٠, al-Kafi ۶:٣١۵, Da`aim al-Islam ٢:١١٠ -۵

al-Kafi ۶:٣٣٢, Makarim al-Akhlaq: ١۶۵ -۶

al-Kafi ۵:٣٢٠ and ۶:٣٣٢, Makarim al-Akhlaq: ١۶۵ -٧

he had 'Burni' dates(1) in front of him and he was eating them with pleasure and desire. He said: "O Sulayman! Come and eat," so I ate with him. I said to him: "May I be your ransom! I see you eating these dates with desire?" He said: "Yes, I really like it." I asked: "Why?" He said: "Because the Prophet of Allah (S) used to love dates, Amir al-Mu'minin used to love dates, al-Hasan (as) used to love dates, Abu 'Abdillah al-Husayn (as) used to love dates, Sayyid al-'Abidin (as) used to love dates, Abu Ja'far (as) used to love dates, Abu 'Abdillah (as) used to love dates, my father (as) used to love dates and I (too) love dates. Our Shi'ahs love dates because they have been created from our clay, whereas our enemies, O Sulayman, they love intoxicants because they have been created from the flames of fire."(2)

41. From al-Tusi in al-Amali: Narrated from Abi 'Usamah(3) from Abi 'Abdillah (as) who said: The food of the Noble Prophet (S) was barley bread if he had it, and his dessert was dates, and his firewood was palm-branches.(4)

42. From al-Kulayni: Narrated from 'Umar ibn Aban al-Kalbi who said: I heard Aba Ja'far and Aba 'Abdillah (as) saying: There was no fruit on earth that was more liked by the Holy Prophet (S) than the pomegranate. And by Allah! When he ate it he did not like anyone to share it with him.(5)

43. In al-Makarim: The Holy Prophet (S) never

1- A variety of reddish yellow dates that were known to be of the best quality. (Tr.)

2- al-Kafi ۶:۳۴۶

3- In the source text: Narrated from 'Amr ibn Sa'id ibn Hilal

4- Amali al-Tusi ۲:۲۹۴, al-Kafi ۲:۱۳۷, Amali al-Mufid: ۱۹۵

5- al-Kafi ۶:۳۵۲, al-Mahasin: ۵۴۱

used to eat food that was hot, until it had cooled down and he would say: “Allah did not feed us fire. Verily food which is hot does not have blessing so let it cool (before eating it).”

When he ate, he started with ‘bismillah’. He ate using three fingers, from what was in front of him and would not eat from what was in front of others. When the food was brought, he was the first to start eating, and then the people would start eating. He would eat with his three fingers; the thumb, what followed it (i.e. the index finger) and the middle finger, and sometimes he supported them with the fourth (finger). He would sometimes eat with his whole hand (using all the fingers) and he never ate with (only) two fingers saying: “Verily the eating with two fingers is the eating of Satan.”

One day his companions came with some ‘Faludhaj’ (a kind of sweet food) so he ate it with them and asked: “What is this made of?” They said: “We mix clarified butter and honey and it becomes as you see it now,” so he said: “This food is good.” He (S) used to eat bread made from unsifted barley, and he never ate wheat bread – ever, and he never sated himself with barley bread – ever.

He never ate on a table (laden with a variety of foods) until the day he died. He used to eat watermelons and grapes, and would eat dates

and feed the sheep with its kernels. He never used to eat garlic, onions, leeks or honey that had wax in it – the wax is what remains from the plants inside the bee, .(which it drops into the honey; and it leaves a smell in the mouth (when eaten

He never criticized food – ever. If he liked it he ate it and if he disliked it he left it, but he did not stop others from eating it. He would wipe the bowl clean saying: "The bottom of the bowl has the most blessed food," and when he had finished (eating), he would lick the three fingers that he had eaten with, one by one, and would wash his (hands until they were completely clean. He (S) would never eat alone.(١

In al-Mahasin: Narrated from Ya'qub ibn Shu'aib from Abi 'Abdillah (as) who said: .۴۴ Amir al-Mu'minin (as) was with some of his companions in Rahbah when a bowl of 'Faludhaj' was brought for him. He said to his companions: "Take from it and eat," so they took from it and he also took some (to eat), then he stopped (suddenly) and said: "I remembered that the Prophet of Allah (S) did not eat it so I disliked that I should eat (it."(٢

In al-Kafi: Narrated from al-Sakuni from Ja'far from his fathers (as) who said: .۴۵ When he (S) ate (any food with) fat, he would reduce his intake of water; so he was asked: "O Prophet of Allah! You

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Makarim al-Akhlaq: ٢٨-٣٠ 'Allamah Tabatabai says in al-Mizan: His words "the - ١ thumb and what followed it and the middle finger ..." shows the eloquence of the narrator since he did not say: " ... and the index finger ..." out of respect for him (S) by not mentioning `index` to refer to his noble finger when the thumb had been mentioned. Then the 'Allamah says: And the one who narrated his (S) eating the Faludhaj has contradicted what is in al-Mahasin, narrated from Ya'qub ibn Shu'aib (from Abi 'Abdillah (as) ... [see the next hadith] (Refer to al-Mizan ۶:٣٢۶

al-Mahasin: ۴١٠, Manaqib Ale Abi Talib ٢:٩٩, Kashf al-Ghummah ١:١۶٣, In al-Da`aim: -٢ the Noble Prophet (S) used to like the Faludhaj and when he wanted it he would say: Take it and reduce it. Then al-Qad'i al-Nu'mani said: I think he avoided having more

(from it so that it should not harm him. (Da`aim al-Islam ٢:١١١

have reduced the amount of water you drink?” He said: “This is healthier for (the digestion of) my food.”(1)

Note: A similar narration has been mentioned in al-Ja’fariyat.(2)

46. Also: Narrated from Talha ibn Zayd from Abi ‘Abdillah (as) who said: The Noble Prophet (S) used to like drinking from al-Qadah al-Shami(3) and he used to say: “It is the cleanest of your vessels.”(4)

Note: This has been narrated by al-Barqi and al-Kulayni with a different chain of narrators.(5)

47. In al-Makarim: He said: He (S) used to drink from drinking-cups made of glasses that were brought from Damascus, and he would (also) drink from drinking-cups made of wood, skin and clay.(6)

48. Also: The Holy Prophet (S) used to drink with his hands, pouring water in them and saying: “There is no vessel better than the hand.”(7)

49. Also: He (S) used to drink from the mouth of the large water skin or the small water skin and he would not fold it outwards saying: “Folding it outwards causes the water to get a bad smell.”(8)

50. From Ibn Tawus in the book al-Muhaj, quoting from the book Zad al-’Abidin, in a lengthy hadith: In the part mentioning how the water of ‘Naisan’(9) is collected, it also mentions that the Holy Prophet (S) used to use it.(10)

51. In al-’Uyun: In his narration from al-Tamimi who said: The Noble Prophet (S) would sacrifice (on the day of Ad’ha) two fat horned rams.(11)

52. In al-Kafi: Narrated from ‘Abdillah ibn Sinan who said: On the day of Ad’ha,

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1- We did not find this in al-Kafi but it has been narrated in Makarim al-Akhlaq: 157

2- al-Ja’fariyat: 161

۳- (Tr. A drinking cup or bowl made in Damascus.)

۴- al-Kafi ۶:۳۸۶

۵- al-Kafi ۶:۳۸۵, al-Mahasin: ۵۷۷

۶- Makarim al-Akhlaq: ۳۱

۷- Ibid.

۸- Ibid.

۹- (Tr. Rain water that falls on the seventh month of the Roman Calendar contains special properties. [Ref. Taj al-`Arus vol. ۹ pg. ۲۸].)

۱۰- Muhaj al-Da`awat: ۳۵۵-۳۵۶

۱۱- Uyun Akhbar al-Rid'a ۲:۶۳'

the Holy Prophet (S) slaughtered two rams, one from himself and the other on behalf of the poor from among his ummah.(1)

Note: This has been narrated from the Ahl al-Bayt (as) with numerous chains of narrators.

Addendum to this Chapter

1. In the introduction of Tibb al-Nabi: In a hadith, he (S) said: We are a community that does not eat until we become hungry, and when we eat, we do not satiate ourselves.(2)

2. In Majmu'at Warram: From Ibn 'Abbas who said: The Holy Prophet (S) would (sometimes) go to sleep at night hungry, with no supper for him or his family; and the food that he normally ate was barley bread.(3)

3. Also: From 'Aishah: By the One who sent Muhammad (S) with the truth! We did not have a sieve and the Noble Prophet (S) did not eat bread made from sifted barley since (the beginning of) his prophethood until he passed away.(4)

4. In al-Makarim: From Anas who said: The Holy Prophet (S) did not eat on a table (or platform) and he did not eat from a 'Sukurrajah' (a plate-like dish) and he did not eat thin sifted bread. So Anas was asked: "On what were they eating?" He said: "On a table-spread (placed on the ground)."(5)

5. In Majmu'at Warram: 'Aishah used to say: The Holy Prophet never ate until he was sated – ever.(6)

6. In Amali al-Tusi: In his narration from Muhammad ibn Muslim in a hadith from Abi Ja'far (as) who said: "O Muhammad! You may be thinking that someone must

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1- al-Kafi ۴:۴۹۵

2- Tibb al-Nabi (S) – Introduction: ۳

۳- Majmu’at Warram: ۳۹

۴- Ibid.

۵- Makarim al-Akhlaq: ۱۴۹

۶- Majmu’at Warram: ۸۲

have seen the Noble Prophet (S) eating while leaning at least once, from the time Allah sent him (as a prophet to the people) up to his death?" Then he said: "O Muhammad! You may think that he must have sated himself by eating wheat bread for three consecutive days at least once, between the times Allah sent him as a prophet until he passed away?" Then he (as) answered himself and said: "No, by Allah!

He never sated himself with wheat bread for three consecutive days until Allah took him (from this earth). But I do not say that he (S) could not get it. He would at times present one man with a hundred camels, and if he wanted to eat he could have eaten. Jibra'il had brought him keys to the treasures of the earth three times and gave him the choice, guaranteeing that Allah would not reduce any of the reward that He had promised him on the Day of Reckoning (if he took the keys). But he chose to be humble in front of his Lord and he never asked for anything. He never said 'No' when he was asked for a thing. If he had it he would give and if he did not he would say: 'God willing you will get it'."(۱)

۷. In al-'Uyun: In his narration from al-Tamimi, from al-Rid'a from his fathers, from 'Ali (as) who said: The Holy Prophet (S) did not satiate himself with wheat bread for three

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۱- Amali al-Tusi ۲:۳۰۳

(consecutive) days until he departed this world.(1)

8. In Majmu'at Warram: From Abi Hurairah: The Holy Prophet (S) and his family did not get sated with wheat bread for three consecutive days until he left this world.(2)

9. Also: 'Aishah said: The Noble Prophet (S) never got sated for three consecutive days until he left this world. If he wanted he could have sated himself, but he preferred giving (his food) to others over (eating it) himself.(3)

10. Also: The Holy Prophet (S) never combined food of two different colors in a morsel in his mouth; if it was meat it was not bread and if it was bread it was not meat.(4)

11. Also: It never happened that the Holy Prophet (S) had two types of food but that he would eat one and give away the other to charity.(5)

12. In al-Makarim: Ibn Khauli brought for the Noble Prophet (S) a bowl containing honey and milk, but he refused to drink it and said: "These are two drinks mixed as one and (what should be) in two bowls kept in one," so he did not drink it. Then he said: "I do not prohibit you from drinking this, but I hate pride and (fear) the accounting for the excesses of this world tomorrow; and I love humility, for surely the one who is humble in front of Allah will be raised (in rank) by Allah (SwT)."(6)

13. In al-Bihar: From Lut ibn Yahya from his elders and predecessors – in a lengthy hadith

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1- Uyun Akhbar al-Rid'a ۲:۶۴'

2- Majmu'at Warram: ۳۹

3- Ibid., ۱۴۱

4- Majmu'at Warram: ۳۹

5- Ibid.

6- Makarim al-Akhlaq: ۳۲

on how 'Ali (as) was martyred until where he said to his daughter Umm Kulthum : "I want to follow the practice of my brother and cousin the Prophet of Allah (S). Never were two different types of food brought for him in one plate up to the time when Allah took his soul."(۱)

Note: This has also been narrated in al-Manaqib.(۲)

۱۴. In al-Makarim: As far as possible, he (S) would never eat alone.(۳)

۱۵. In al-Bihar: From Bisharat al-Mustafa – in a hadith on the advice of 'Ali (as) to Kumayl ibn Ziyad until where he said: "O Kumayl! Do not be too fussy about your food, for the Holy Prophet (S) was never particular about it."(۴)

۱۶. In al-Kafi: In his narration from 'Ali ibn Asbat from his father: Aba 'Abdillah (as) was asked: "Did the Holy Prophet (S) nourish his family with healthy and nutritious food?" He said: "Yes. When one eats food that is healthy and nutritious, he gets a sense of contentment and his flesh starts to grow."(۵)

۱۷. In al-Mahasin: In his narration from 'Amr ibn Jami' from Abi 'Abdillah (as) who said: The Noble Prophet (S) used to wipe the bowl of food clean.(۶)

۱۸. In al-Mahasin: From some of our companions from al-Hasan ibn 'Ali (as) who said: There are twelve qualities that one must learn to adopt while eating. Four of them are obligatory, four are (from the) sunnah and four are (basic eating) etiquette, as for the sunnah, it includes sitting on the left leg,

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۱- Bihar al-Anwar ۴۲:۲۷۶

۲- Manaqib Ale Abi Talib ۲:۹۹

۳- Makarim al-Akhlaq: ۳۱

۴- Bihar al-Anwar ۷۷:۲۶۸, Bisharat al-Mustafa: ۲۵

۵- al-Kafi ۴:۱۲

۶- al-Mahasin: ۴۴۳

eating with three fingers, and for one to eat from what is in front of him.(1)

Note: This has been narrated by al-Saduq in al-Khisal and al-Faqih, by al-Tabarsi in al-Makarim, and by al-Sayyid in al-Iqbal – and in it (is added) "As for the sunnah, it includes washing ones hands before eating ... and licking the fingers ..."(2)

19. In al-Mustadrak: From Abi al-Qasim al-Kufi in a hadith on the actions that are (from the) sunnah while eating: The sunnah in this is to wash one's hands before and after eating.(3)

20. In al-Kafi: In his narration from Muhammad ibn al-Fadhil who ascribes it to them (the infallibles (as)) that they said: When the Holy Prophet (S) ate, he would put food for the person sitting opposite him and when he drank water he would give some to the person sitting on his right.(4)

21. In al-Makarim: He (S) used to drink while standing and at times he would drink while riding (an animal), and sometimes he would stop and drink – from a water skin or an earthenware flask or from any other vessel that was available and (sometimes) with his hands.(5)

22. In al-Ihya: He (S) used to drink in three draughts, glorifying Allah at the end of each draught and starting each draught with 'bismillah ...' After finishing the first draught he would say: 'alhamdulillah' and after the second he would add: 'Rabbil-'alamin' and in the third he would add: 'ar-Rahmanir-Rahim'.(6)

23. In al-Irshad of al-Daylami: When he (S) drank water he

1- Ibid., ۴۵۹

2- al-Khisal: ۴۸۵, al-Faqih ۳:۳۵۹, Makarim al-Akhlaq: ۱۴۱, Iqbal al-A'mal: ۱۱۳

3- al-Mustadrak ۱۶:۲۶۹

4- al-Kafi ۶:۲۹۹, al-Mustadrak ۱۶:۲۸۷

5- Makarim al-Akhlaq: ۳۱-۳۲

:would say

أَلْحَمْدُ لِلّٰهِ الَّذِی لَمْ یَجْعَلْهُ أُجاجاً بِذُنُوبِنا وَ جَعَلَهُ عَذْباً فُراتاً بِنِعْمَتِهِ.

All praise be to Allah, the One who did not make it (this water) bitter as a punishment" for our sins, and made it sweet and quenching by His grace."(1)

Note: al-Kulayni has mentioned this in al-Kafi and al-Ghazali in al-Ihya.(2)

۲۴. In al-Iqbal: From al-Sayyid Yahya ibn al-Husayn ibn Harun al-Husayni in his Amali: When the Holy Prophet (S) had eaten a few morsels, he would say:

أَللّٰهُمَّ لَکَ الْحَمْدُ أَطْعَمْتَ وَ سَقَیْتَ وَ أَرْوَیْتَ فَلَکَ الْحَمْدُ غَیْرَ مَکْفُورٍ وَ لاَ مُوَدَّعٍ وَ لاَ مُسْتَغْنـًـی عَنْکَ.

" O Allah! To You belongs all praise. You have fed, given drink and quenched the thirst; so all praise belongs to you, without ingratitude, and without leave, and without (seeking) independence from You."(3)

۲۵. In al-Makarim: He (S) said: The best condiment is vinegar - O Allah! Make the vinegar a blessing for us - for it is the condiment of the prophets before me.(4)

۲۶. In al-Kafi: In his narration from al-Sakuni from Abi 'Abdillah (as) who said: The additives most liked by the Noble Prophet (S) were vinegar and olive oil, and he said: "This is the food of the prophets (as)".(5)

۲۷. In al-'Uyun: In his narration from al-Rid'a from his fathers from 'Ali (as) who said: The Holy Prophet (S) never ate the kidney (of animals), though he did not prohibit it, and he would say: ".because of their closeness to the urine."(6)

۲۸. In al-Kafi: In his narration from 'Abd al-Rahman ibn al-Hajjaj in

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۱- We did not find it in al-Irshad, but we found it in al-Wasa`il ۱۷:۲۰۴

۲- al-Kafi ۶:۳۸۴, Ihya 'Ulum al-Din ۲:۶, Qurb al-Isnad: ۱۲

۳- Iqbal al-A'mal: ۱۱۶

۴- Makarim al-Akhlaq: ۱۹۰, ‘Awarif al-Ma’arif: ۳۱۴

۵- al-Kafi ۶:۳۲۸, al-Mahasin: ۴۸۳

۶- Uyun Akhbar al-Rid’a ۲:۴۱‘

a hadith from Abi ‘Abdillah (as): The Holy Prophet (S) was brought a bowl of rice as a gift from the Ansar, so he called Salman, Miqdad and Aba Dharr – may Allah be pleased with them – to join him. They began making excuses after having eaten very little, so he (S) said: “You have not had anything! The one from among you who loves us the most is the one who will eat the most with us.”(۱)

۲۹. Also: In his narration from Ibrahim al-Karkhi who said: Abu ‘Abdillah (as) said: The Prophet of Allah (S) said: “If a believer were to invite me to eat the meat of the arm-bone of a sheep, I would accept; and this is part of religion. If a polytheist or a hypocrite were to invite me to eat camel-meat, I would decline; and this is from religion. Allah has made forbidden for me the gifts of the polytheists and the hypocrites and their food.”(۲)

۳۰. In al-Bihar, from the ‘Allamah in al-Tadhkirah: He (S) never used to eat garlic, onions and leeks.(۳)

۳۱. In al-Mahasin: From al-Nawfali in his narration: The Noble Prophet (S) said: “Take off your shoes when eating, for it is a wonderful sunnah and relaxing for the feet.”(۴)

۳۲. In al-Kafi: In his narration from Ibn al-Qaddah from Abi ‘Abdillah (as) in a hadith: The Holy Prophet (S) used to like the meat of the arm-bone and shoulder, and he disliked the (meat of the) hipbone because of its closeness to

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۱- al-Kafi ۶:۲۷۸

۲- al-Kafi ۶:۲۷۴, al-Mahasin: ۴۱۱

۳- Bihar al-Anwar ۱۶:۳۸۷

۴- al-Mahasin: ۴۴۹

the urinary tract.(1)

(Note: This has been narrated by al-Barqi in al-Mahasin and by al-Saduq in al-'Ilal.(2)

33. In 'Awarif al-Ma'arif: The Holy Prophet (S) never criticized food – ever. If he had an appetite for it, he ate it otherwise he left it.(3)

34. Also: The Noble Prophet (S) never used to blow on food or breathe in the cup (when drinking).(4)

35. Also: Having vinegar and green vegetables on the table is from the sunnah.(5)

36. In al-Mahasin: In his narration from Ibn al-Qaddah from Ja'far (as) who said: Once some 'Khabis' (a dish made from dates, raisins and clarified butter) was brought for the Holy Prophet (S) but he refused to eat it, so he was asked: "Do you prohibit it?" He said: "No, but I would not like to accustom myself to this type of food." Then he recited the ayah: 'You have exhausted your good things in the life of the world'.(6)

37. In al-Majma': The Holy Prophet (S) used to tilt the bowl for the cat (making it easier for her to drink).(7)

38. In al-Da'aim: From Ja'far ibn Muhammad (as) that he used to eat with five fingers saying: This is how the Prophet of Allah (S) used to eat, not how the arrogant eat.(8)

39. Also: From 'Ali (as) that he said: We would soak raisins and dates in clean water in order to sweeten it for the Noble Prophet (S), and if a day or two had passed he would drink it, but when it had changed (in taste)

1- al-Kafi 6:315

2- al-Mahasin: 470, we did not find this in al-'Ilal

3- 'Awarif al-Ma'arif: 313

4- 'Awarif al-Ma'arif: 314, Ihya 'Ulum al-Din 2:5-6

5- 'Awarif al-Ma'arif: 314

al-Mahasin: ۴۰۹, Surat al-Ahqaf: ۲۰ -۶

Majma' al-Bayan ۴:۳۵۲ – Surat al-An'am -۷

Da`aim al-Islam ۲:۱۱۹ -۸

(he would instruct that it should be poured out.(1)

40. From al-Da'aim: When the Holy Prophet (S) ate, he would sit with one leg upright and the other relaxed.(2)

41. When the Holy Prophet (S) ate or drank he said:

أَلْحَمْدُ لِلّٰهِ الَّذِی أَطْعَمَ وَ سَقی وَ سَوَّغَهُ وَ جَعَلَ لَهُ مَخْرَجاً.

"All praise is for Allah, the One who gave food and drink, and allowed it to be consumed, and made a pathway and an outlet for it."(3)

42. In al-Majma': In the narrative of the battle of Khandaq after mentioning the killing of Nawfal ibn 'Abd al-Ghazza, until where he said: The disbelievers sent twenty thousand (dirhams) to the Noble Prophet (S) to buy his corpse, so the Holy Prophet (S) said: "It is yours; because we do not take money for the dead."(4)

43. In Makarim al-Akhlaq: From an incomplete chain of narrators from al-Rid'a (as) who said: A quince was brought for the Holy Prophet (S) so he divided it with his hands, and he (as) used to really like it, so he ate it and gave some to those of his companions who were with him, then he said: "You should eat quince for it cleans the heart and removes the covering (of phlegm) from the chest."(5)

44. In Makarim al-Akhlaq: In his narration from al-Rid'a (as), with an incomplete chain: The Holy Prophet (S) said: "Allah (SwT) has made honey a blessing. It is the cure for pains and seventy prophets have blessed it."(6)

45. In 'Uyun al-Akhbar: In the narration from

1- Ibid., 2:128

2- Da`aim al-Islam 2:118, Bihar al-Anwar 66:389

3- Sunnah Abi Dawud 3:366

4- Majma' al-Bayan 8:343 – Surat al-Ahzab

Makarim al-Akhlaq: ۱۷۲, Musnad al-Imam al-Rid’a: ۳۴۲ -۵

Makarim al-Akhlaq: ۱۶۶, Musnad al-Imam al-Rid’a: ۳۵۱ -۶

al-Rid'a from 'Ali ibn Abi Talib (as) who said: The Prophet of Allah (S) said to me: "O 'Ali you should eat lentils as it is a blessed and holy food. It softens the heart and increases one's inclination to weep (to Allah), and seventy prophets have blessed it, the last of whom was 'Isa ibn Maryam (as)."(١)

۴۶. From Abi 'Umar: When the Noble Prophet (S) wanted to eat a chicken he would ask that it be brought and would keep it tethered (and would feed it) for some days after which he would (slaughter and) eat it.(٢)

۴۷. In al-Mahasin: In the narration from Adim 'Bayya' al-Harwi' from al-Sadiq (as) in a hadith: ... he (S) used to like eating meat.(٣)

۴۸. In al-Kafi: In the narration of 'Ali about the Holy Prophet (S): He never refused perfume and sweets.(۴)

Chapter ١٠: On the Adab of the Lavatory

point

١. From Shahid al-Thani in Sharh al-Nafliyyah: Nobody ever saw the Holy Prophet (S) urinating or relieving himself.(۵)

٢. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): Whenever the Holy Prophet (S) wanted to expectorate, he would first cover his head and then (after expectorating) bury it (the phlegm). When he visited the lavatory, he would (also) cover his head.(۶)

٣. In al-Majalis al-Akhbar: Narrated from Abi Dharr from the Holy Prophet (S) (that) in his counsel, he said: O Aba Dharr! Be ashamed in the presence of Allah, for by Allah when I go to relieve myself, I hide and cover myself with

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١- Uyun Akhbar al-Rid'a ٢:۴٠, Musnad al-Imam al-Rid'a: ٣۴٢'

٢- Bihar al-Anwar ۶۵:۶

٣- al-Mahasin: ۴۶٠

۴- al-Kafi ۶:۵۱۳, Wasa`il al-Shi'ah ۱:۴۴۴

۵- Fawa`id al-Milliyyah fi Sharh al-Nafliyyah: ۱۷, 'Awarif al-Ma'arif: ۲۶۱, Da`aim al-Islam ۱:۱۰۴

۶- al-Ja'fariyat: ۳۰, Da`aim al-Islam ۱:۱۰۴, al-Mustadrak ۱:۲۴۸

(my clothes out of shame from the angels who are with me.(1)

4. From al-Mufid in al-Muqni'ah: Covering the head, if it is open, is a sunnah from the sunnah of the Noble Prophet (S).(2)

5. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): The Holy Prophet would pull the urinary tract thrice after urination.(3)

6. In al-Kafi: Narrated from al-Husayn ibn Khalid from Abi al-Hasan al-Thani (as) saying: I said to him: "It has been narrated to us in the hadith that the Holy Prophet (S) would purify himself (after relieving himself) while his ring was still on his finger, and this was also the case with Amir al-Mu'minin (as); and the inscription on the ring of the Holy Prophet (S) was 'Muhammad is the Apostle of Allah' (is this correct)?" He (as) said: "They have spoken the truth." I said: "So should we do (the same)?" He replied: "They used to wear their rings on the right hand whereas you wear your rings on the left hand."(4)

Note: A similar narration is found in al-Makarim quoting from Kitab al-Libas of al-'Ayyashi from al-Husayn ibn Sa'id from Abi 'Abdillah (as) and also in al-Ja'fariyat.(5)

7. In al-Khisal: Narrated from al-Husayn ibn Mus'ab from Abi 'Abdillah (as) who said: Three things that were practiced by al-Barra' ibn Ma'rur al-Ansari became part of the sunnah: In the beginning, people used to clean themselves with stones so al-Barra' ibn Ma'rur ate a pumpkin which softened his bowels and he cleansed

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1- Amali al-Tusi ۲:۱۴۷, Majmu`at Warram: ۳۰۷, Makarim al-Akhlaq: ۴۶۵

2- al-Muqni`ah: ۳۹, Tahdhib al-Ahkam ۱:۲۴

3- al-Ja'fariyat: ۱۲, al-Mustadrak ۱:۲۶۰

4- al-Kafi ۶:۳۷۳, `Uyun Akhbar al-Rid'a ۲:۵۵

5- Makarim al-Akhlaq: ۹۲, al-Ja'fariyat: ۱۸۶

himself with water; and Allah (SwT) revealed about him

Surely Allah loves those who turn to Him constantly and He loves those who purify“ (themselves.” (Surat al-Baqarah: ٢٢٢

.And it became a sunnah to cleanse oneself with water

When he was on his death bed, he was out of Madinah, so he ordered that his face be turned toward the Holy Prophet (S) (who was in Makkah) and bequeathed one third of his wealth; and so it was that the law regarding (facing) the Qiblah was ordained and (bequeathing of one third (of one's wealth) became the sunnah.(١

In al-Tahdhib: In his narration from 'Abdullah ibn Maskan from Abi 'Abdillah (as) who .٨ said: The Noble Prophet (S) was the most cautious about urine. When he wanted to urinate, he would find a place that was elevated from the ground, or an area where (there was a lot of soil, out of aversion to being splattered by urine.(٢

In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his father (as) who .٩ said: My father ('Ali ibn al-Husayn (as)) said: "O my son, get for me clothes for (use in) the lavatory. I saw a fly sitting on something impure and then it sat on me." He said: I brought it to him so he said: "Neither did the Holy Prophet (S) nor his companions have (any clothes (for this purpose) other than their regular clothes," so he did not take it.(٣

Addendum to this Chapter

In al-Hidayah: The sunnah for entering the lavatory is that .١

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al-Khisal: ١٩٢ -١

Tahdhib al-Ahkam ١:٣٣, 'Ilal al-Shara'i: ٢٧٨, al-Faqih ١:٢٢ -٢

al-Ja'fariyat: ١۴ -٣

one should enter with his left leg before his right and should cover his head and (remember Allah (SwT).(١)

In al-Kafi: In his narration from Abi Usamah in a hadith from Abi 'Abdillah (as): A man .٢ asked him (among other things): "What is the sunnah regarding entering the lavatory?" He (S) said: "Remember Allah, seek protection from Allah against the :cursed Shaitan and when you have finished (relieving yourself) say

أَلْحَمْدُ لِلّٰهِ عَلــى مَا أَخْرَجَ مِنّى مِنَ الأَذى فِى يُسْرٍ وَ عَافِيهٍ.

All praise be to Allah for what he has removed from me of that which is harmful (to" (my body) with ease and well-being."(٢)

(Note: al-Barqi has narrated this in al-Mahasin as has al-Saduq in al-'Ilal(٣)

In al-Tahdhib: In his narration from Zurarah from Abi Ja'far (as) who said: There is .٣ no prayer except with purification. It is permissible for you to cleanse yourself with three stones (after relieving yourself) as this was from the sunnah of the Holy Prophet (S). As for urination, however, it is a must to wash oneself (with water after (urinating).(۴)

(Note: He has also narrated it in al-Istibsar.(۵)

In al-Tahdhib: From Ahmad ibn Muhammad, from some of our companions quoting .۴ from Abi 'Abdillah (as) who said: It was (from) the sunnah to use three clean stones for (cleansing oneself, followed by water.(۶)

In al-Da'aim: 'Ali (as) said: The sunnah with regards to cleansing oneself with water .۵ is to start with (washing away) the urine and then the stool and not (to wash) both at (once.(٧)

:Also .۶

١- al-Hidayah: ١۵

۲- al-Kafi ۳:۶۹

۳- ‘Ilal al-Shara’i: ۲۷۶, we have not found this in al-Mahasin.

۴- Tahdhib al-Ahkam ۱:۵۰

۵- al-Istibsar ۱:۵۵

۶- Tahdhib al-Ahkam ۱:۴۶

۷- Da`aim al-Islam ۱:۱۰۶

When he (S) wanted to relieve himself during a journey, he would move far away (from the people) and find a hidden place.(١)

Also: They (the Imams (as)) narrated: When the Holy Prophet (S) entered the .٧ lavatory, he would cover his head and veil himself and nobody ever saw him.(٢)

(Chapter ١١: On the Dead and anything related (to Death

point

In al-Makarim: Whenever the Holy Prophet (S) saw a pustule on his body, he would .١ seek refuge with Allah and submit him self and cry out to Him in supplication. He would be asked: "O Prophet of Allah! What is the cause of your distress?" He would reply: "If Allah (SwT) willed a small (matter) to become a big one, it would become big and if He willed a big matter to become small, it would become small."(٣)

In the book al-Tamhis: From Abi Sa'id al-Khudri (who said) that he placed his hand .٢ on the Noble Prophet (S) and he (found that he) had a fever, and he noticed this (while his hand was) above the blanket, so he said: "How intensely has it (the fever) effected you O Prophet of Allah?!" He (S) said: "This is how we are made to undergo intense trials and our reward is (thereby) doubled."(۴)

In al-Kafi: Narrated from Jabir from Abi Ja'far (as) who said: The sunnah is that the .٣ bier should be carried by its four sides and anything in addition to this is voluntary.(۵)

Also: Narrated from al-Fad'l ibn Yunus from Musa ibn Ja'far (as): The (method of) .۴ carrying

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Da`aim al-Islam ١:١٠۴, al-Mustadrak ١:٢۴٩, 'Awarif al-Ma'arif: ٢۶١ -١

Da`aim al-Islam ١:١٠۴ -٢

Makarim al-Akhlaq: ٣۵٧ -٣

al-Tamhis: ٣۴, Bihar al-Anwar ١۶:٢٧۵ -۴

al-Kafi ٣:١۶٨, Tahdhib al-Ahkam ١:۴۵٣ -۵

the bier with the dead body, according to the practiced sunnah, was to start by (lifting) the side of the right hand (of the dead body), then the right leg, then the left leg and finally the left hand, until it was raised from all sides.(۱)

۵. From 'Abdillah ibn Ja'far in Qurb al-Isnad: From al-Hasan ibn Dharif from al-Husayn ibn 'Alwan from Ja'far from his father (as): al-Hasan ibn 'Ali (as) was sitting with his companions when a funeral procession passed by, so some of the people stood up but al-Hasan (as) did not stand up, and when the procession had passed, some of them said: "Why did you not stand up – may Allah grant you well-being – when the Holy Prophet (S) used to stand for the bier when it was carried past?" al-Hasan (as) said: "The Holy Prophet (S) only stood up once and this was when the bier of a Jew was being carried and the place was narrow, so the Prophet stood up because he disliked that the bier should pass over his head."(۲)

۶. From al-Qutb in his Da'awat: When the Noble Prophet (S) followed a funeral procession, he would be overcome by grief and would contemplate more and talk less.(۳)

۷. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): The Holy Prophet (S) used to throw three handfuls of dust on the grave (of a believer).(۴)

۸. al-Kafi: Narrated from Zurarah from Abi Ja'far (as) who said: The Holy

p: ۱۶۴

۱- Ibid.

۲- Qurb al-Isnad: ۴۲, al-Tahdhib ۱:۴۵۶ (with another chain of narrators mentioning it from al-Husain □)

۳- al-Da`awat: ۲۵۶

۴- al-Ja'fariyat: ۲۰۲

Prophet (S) would perform something special when someone from Bani Hashim passed away; something which he never performed for any other Muslim. After he prayed salat al-mayyit for the Hashimi and sprinkled water on his grave, the Noble Prophet (S) placed his hand on the grave until his fingers were seen to be in the soil, and when a person would return (home from a journey) or a traveler from Madinah (would come), he would see a new grave with the Holy Prophet's (S) hand-print and say: "Who has died from the family of Muhammad (as)?"(١)

٩. Also: Narrated from 'Abd al-Rahman ibn Abi 'Abdillah who said: I asked him about the placing of one's hand on the grave – what is it and why is it done? He replied: The Holy Prophet (S) performed it on (the grave of) his son after sprinkling the water (on his grave). I asked him: How should I place my hand on the graves of the Muslims? He showed me by placing his hand on the ground and then raised it (and this was) while he was facing the Qiblah.(٢)

١٠. From Shahid al-Thani in Musakkin al-Fu'ad: From 'Ali (as): When the Noble Prophet (S) gave condolence he would say:

آجَرَكُمُ اللّٰهُ وَرَحِمَكُمْ.

"May Allah recompense you and have mercy on you"

And when he congratulated someone he would say:

بَارَكَ اللّٰهُ لَكُمْ وَ بَارَكَ اللّٰهُ عَلَيْكُمْ

"May Allah bless you and keep you blessed."(٣)

١١. From al-Qutb in his Da'awat: Zayn al-'Abidin (as) said: There was never a time when

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١- al-Kafi ٣:٢٠٠, Tahdhib al-Ahkam ١:۴۶٠

٢- al-Kafi ٣:٢٠٠

Amir al-Mu'minin (as) was faced with an affliction but that he would pray a thousand rak'ahs on that day, give alms to sixty beggars and fast for three days. He (as) said to his children: "When an affliction befalls you do as I do, for I saw the Holy Prophet (S) doing this, so follow in the footsteps of your Prophet and do not contravene it for Allah :(will thereby) be against you. Allah (SwT) has said

As for him who endures patiently and forgives, that is indeed the steadiest of" (courses." (Surat al-Shura (۴۲): ۴۳

(Zayn al-'Abidin (as) said: I still perform this action of Amir al-Mu'minin (as).(۱

Addendum to this Chapter

In al-Makarim: From Anas ibn Malik who said: The Holy Prophet (S) used to visit the .۱ (sick and attend the funeral processions.(۲

In al-Majalis of Shaykh al-Tusi: In his narration from al-Harith from 'Ali (as) who .۲ :said: When the Noble Prophet (S) visited a sick person he would say

أَذْهِبِ الْبَأْسَ رَبَّ الْبَأْسِ وَاشْفِ أَنْتَ الشَّافِي لاَ شَافِيَ إِلاَّ أَنْتَ.

Remove the affliction O Lord of affliction, and cure him for You are the Healer, there " (is no other Healer but You."(۳

(Note: A similar narration is mentioned by al-Tabarsi in al-Makarim.(۴

In Tibb al-A'immah: From Jabir from al-Baqir (as) who said: When the Holy Prophet .۳ (S) or someone from his family or (close) companions was afflicted with inflammation :in the eyes, he would recite the following supplication

أَللَّهُمَّ مَتِّعْنِى بِسَمْعِى وَ بَصَرِى وَ اجْعَلْهُمَا الْوَارِثَــيْنِ مِنِّى وَانْصُرْنِى عَلــى مَنْ ظَلَمَنِى وَ أَرِنِى فِيهِ ثَأْرِى.

O"

al-Da'awat: Mustadrak al-Da'awat: ۲۸۷ -۱

Makarim al-Akhlaq: ۱۵, al-Manaqib ۱:۱۴۶ -۲

Amali al-Tusi ۲:۲۵۲ -۳

Makarim al-Akhlaq: ۳۹۲ -۴

Allah! Cause me to enjoy my hearing and my sight and make them continue with me until the day I die, and help me (to gain victory) over the one who oppresses me and take my vengeance from him.”(1)

4. In al-Makarim: From Ibn ‘Abbas who said: The Holy Prophet (S) would teach us (to recite this) for all types of pains, fever and headache:

بِسْمِ اللَّهِ الْكَبِيرِ. أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَ مِنْ شَرِّ حَرِّ النَّارِ.

“In the name of Allah the Great. I seek refuge with Allah the Almighty from the evil of all that gushes in the veins and from the evil of the heat of the Hellfire.”(2)

5. In Majmu’at Warram: Whenever the Noble Prophet (S) was saddened by something, he would take recourse in fasting and prayer.(3)

6. al-Shahid al-Thani in Musakkin al-Fu’ad: Whenever an affliction befell the Holy Prophet (S), he would stand, perform ablution, and pray two rak’ahs and say:

أَللَّهُمَّ قَدْ فَعَلْتُ مَا أَمَرْتَنَا فَأَنْجِزْلَنَا مَا وَعَدْتَنَا.

O Allah! I have done as you commanded, so fulfill for us what you have promised us.(4)

7. In al-Kafi: From ‘Ala’ ibn Kamil who said: I was sitting in the company of Abi ‘Abdillah (as) when (suddenly) a woman’s scream was heard from the house, so Abu ‘Abdillah (as) stood up then he sat down and regained his composure and returned to his talk until he had completed it, then he said: “We (the Ahl al-Bayt) like the well-being of our selves, our children and our possessions but

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1- Tibb al-A`immah: 83

2- Makarim al-Akhlaq: 401

3- Majmu’at Warram: 255

4- Musakkin al-Fu’ad: 56

when there is a divine ordinance, it is not for us to like something which Allah does not like for us."(١)

Note: al-Kulayni has narrated two other ahadith with similar a meaning and al-Saduq has also narrated this in al-Faqih and Ikmal al-Din.(٢)

٨. In al-Kafi: From 'Ali ibn Ibrahim from his father, from (the Imam (as)) who said: The sunnah with regards to 'Hunut' (camphor used in the embalmment of the dead) is (to use) the equivalent of (the weight of) thirteen and one third dirhams. Then he (as) said: Jibra'il descended on the Holy Prophet (S) with 'Hunut' weighing the equivalent of forty dirhams, so the Noble Prophet (S) divided it into three (equal) portions, a portion for himself, a portion for 'Ali (as) and a portion for Fatimah (as).(٣)

Note: This has also been narrated by Shaykh Tusi in al-Tahdhib and by al-Saduq in al-'Ilal, al-Faqih, Fiqh al-Rid'a and al-Hidayah.(۴)

٩. Also: In his narration from Zurarah and Muhammad ibn Muslim who said: We said to Abi Ja'far (as): "Is the turban of the dead body a part of the shroud?" He said: "No. The obligatory shroud is made up of three pieces of cloth or in the very least, (if these cannot be procured) one complete cloth that shrouds the entire body. Anything more than this is sunnah until it reaches five cloths, and anything more than that is an innovation and the turban is sunnah."(۵)

١٠. In al-Tahdhib: Using the 'Jarid' (palm branches - stripped of the leaves - which

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١- al-Kafi ٣:٢٢۶

٢- al-Kafi ٣:٢٢۵-٢٢۶, al-Faqih ١:١٨٧, Kamal al-Din wa Tamam al-Ni'mah ١:٧٣

٣- al-Kafi ٣:١۵١

۴- Tahdhib al-Ahkam ١:٢٩٠, 'Ilal al-Shara'i: ٣٠٢, Fiqh al-Imam al-Rid'a: ١۶٨, al-Faqih ١:١۴٩

۵- al-Kafi ٣:١۴۴, Tahdhib al-Ahkam ١:٢٩٢

(are buried along with the dead body) is also from the sunnah.(1)

11. Shaykh Tusi in his book 'Ghaybah': From Muhammad ibn al-Hasan al-'Alawi and others in a long hadith from Musa ibn Ja'far (as) who said: We the Ahl al-Bayt - the dower of our women, the pilgrimage of those from among us who have not been for pilgrimage, and the shrouds of our dead are (all) from our purest wealth; and I have (my shroud with me ...(2)

12. In Ja'fariyat: In his narration from 'Ali (as): When the Holy Prophet (S) prayed over a dead body, if it was a man, he would stand next to his chest and if it was a woman, (he would stand next to her head.(3)

Note: This has also been narrated in al-Da'aim, and in al-Tahdhib from Jabir from Abi (Ja'far (as).(4)

13. In 'Awali al-La'ali: From Abi Sa'id al-Khudri: He (S) never rode a mount on (the day (of) 'eid or (while attending) a funeral – ever.(5)

14. In al-Kafi: In his narration from al-Sakuni from Abi 'Abdillah (as) who said: Amir al-Mu'minin (as) said: It became the sunnah from the Holy Prophet (S) that none should enter the grave of a woman except those who (were allowed to) see her in her (lifetime.(6)

15. Also: In his narration from 'Ali ibn Yaqtin who said: I heard Aba al-Hasan (as) saying: Do not go down into the grave wearing a turban, cap, scarf or shoes and undo your buttons (before going in) as this was the

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1- Tahdhib al-Ahkam ۱:۳۲۶, al-Muqni': ۱۸, al-Faqih ۱:۱۴۴

2- al-Ghaybah: ۲۳, al-Mustadrak ۲:۲۳۱, Tuhf al-'Uqul: ۴۱۲

3- al-Ja'fariyat: ۲۱۰

4- Da`aim al-Islam ۱:۲۳۵, Tahdhib al-Ahkam ۳:۱۹۰

5- Awali al-La`ali ۲:۲۲۰, al-Mustadrak ۲:۳۰۰'

al-Kafi ۳:۱۹۴, Tahdhib al-Ahkam ۱:۳۲۵, al-Ja’fariyat: ۲۰۳ -۶

sunnah of the Noble Prophet (S); and seek refuge with Allah from the accursed Shaitan and recite Fatihatal Kitab (Surah al-Hamd): 'al-Mu'awwadhatayn' (Surah al-Nas Surah al-Falaq): 'Qul huwAllahu Ahad' and Ayat al-Kursi.(١)

Note: This has also been narrated by al-Saduq in al-'Ilal and al-Shaykh al-Tusi in al-Tahdhib.(٢)

١۶. Also: In his narration from 'Umar ibn Udhaynah who said: I saw Aba 'Abdillah (as) throw dust over the dead body (in the grave). He held the dust in his hand for some time and then threw it and he never threw more than three handfuls. So I asked him about this. He replied: "O 'Umar! I was saying:

{إِيْمَانًا وَ تَصْدِيقاً بِبَعْثِكَ هٰذَا مَا وَعَدَ اللّٰهُ وَرَسُولَهُ وَ صَدَقَ اللّٰهُ وَ رَسُولُهُ وَ مَا زَادَهُمْ إِلَّا إِي_مَاناً وَ تَسْلِيماً.}

"(O Allah!) I believe and confirm that you will resurrect (all human beings); ' ... this is what Allah and his Prophet promised and Allah and His promised spoke the truth - and it only increased them in faith and submission." (Surat al-Ahzab (٣٣): ٢٢)

This is what the Holy Prophet (S) used to do and it thus became the sunnah."(٣)

١٧. In Qurb al-Isnad: From 'Ali (as): It is (from) the sunnah to sprinkle some water on the grave.(۴)

١٨. In al-Tahdhib: In his narration from Musa ibn Ikil al-Numayri from Abi 'Abdillah (as) who said: The sunnah with regards to sprinkling water on the grave is that one should face the Qiblah and start sprinkling water from the side of the head to the side of

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١- al-Kafi ٣:١٩٢

٢- Ilal al-Sharai': ٣٠۵, Tahdhib al-Ahkam ١:٣١٣'

٣- al-Kafi ٣: ١٩٨

۴- Qurb al-Isnad: ٧٢, al-Ja'fariyat: ٢٠٣

the legs, then go round the grave to the other side, then sprinkle water on the middle of the grave; and this is the sunnah.(1)

19. In Fiqh al-Rid'a: The sunnah is for the grave to be raised (to the height of) four opened fingers from the ground, and if it is (raised) more than this there is no problem; and the grave should be leveled and not rounded.(2)

20. In al-Kafi: In his narration from Hashim ibn Salim from Abi 'Abdillah (as) who said: When Ja'far ibn Abi Talib (as) was martyred, the Holy Prophet (S) told Fatimah (as) to take food to Asma' bint 'Umays for three days and to come to her with her womenfolk and stay with her for three days, thus it became the sunnah to provide food to the grieving family for three days.(3)

Note: A similar narration is mentioned by al-Barqi in al-Mahasin and by al-Saduq in al-Faqih and Fiqh al-Rid'a, and by al-Shaykh al-Tusi in al-Amali.(4)

21. Also: In his narration from Hariz or someone else who said: Abu Ja'far (as) bequeathed eight hundred dirhams for his obsequies and he considered this to be from the sunnah because the Noble Prophet (S) said: "Take food for the family of Ja'far (ibn Abi Talib) for they are preoccupied (in mourning)."(5)

22. In al-Faqih: al-Sadiq (as) said: Eating at the house of the grieving (family) is a practice from the age of ignorance and the sunnah is (only) to send the food to them.(6)

Chapter 12: On the Adab of Medication

point

1. In Qurb al-Isnad:

1- Tahdhib al-Ahkam 1:320

2- al-Fiqh al-Mansub li al-Imam al-Rid'a: 175, al-Mustadrak 2:335

3- al-Kafi 3:217

۴- Amali al-Tusi ۲:۲۷۲, Fiqh al-Imam al-Rid’a: ۱۷۲, al-Faqih ۱:۱۸۲, al-Mahasin: ۴۱۹

۵- al-Kafi ۳:۲۱۷

۶- al-Faqih ۱:۱۸۲

In his narration from Husayn ibn Dhareef from, al-Husayn ibn 'Alwan, from Ja'far from his father (as): The Holy Prophet (S) got the center of his head cupped.(۱) Abu Dhabiyyah performed the cupping with his special instrument and the Holy Prophet (S) gave him one sa' (three kilos) of dates. He (also) said: The Noble Prophet (S) would introduce sesame-seed oil nasally (putting it in his nose) when he had a headache.(۲)

Note: al-Kulayni has also mentioned a similar narration.(۳) It has also been mentioned in the section on cleanliness, he (S) would (also) put oil on his eyebrows (to get relief) from headaches.

۲. In al-Kafi: Narrated from Bakr ibn Salih, al-Nawfali and others, attributing it to Abi 'Abdillah (as) who said: The Holy Prophet (S) did not use any medicine for the common cold, saying: "There is nobody who is not susceptible to leprosy, so when he catches the cold, it subdues the leprosy."(۴)

۳. Also: Narrated from Muhammad ibn al-Fayd' who said: I told Abi 'Abdillah (as): "A person from among us became sick so he was ordered by the healers to (stick to a certain) diet." He said: "But we, the Ahl al-Bayt, do not diet except from dates, and we use apple and cold water as remedies." I said: "And why do you diet from dates?" He replied: "Because the Holy Prophet (S) prescribed this diet for 'Ali (as) when he was ill."(۵)

Note: al-Saduq has narrated this in al-'Ilal(۶) and similar narrations have also been narrated by others.(۷)

Addendum to this Chapter

۱.

۱- Cupping was a traditional medical practice that was used to increase blood supply to an area of the body. (Tr.)

۲- Qurb al-Isnad: ۵۲,۵۳

۳- al-Kafi ۶:۵۲۴

Ibid., ۸:۳۸۲ -۴

Ibid., ۸:۲۹۱ -۵

Ilal al-Shara'i: ۴۶۴، -۶

al-Mustadrak ۱۶:۴۵۲, al-Ja'fariyat: ۱۹۹ -۷

In Ma’ani al-Akhbar: From Abi ‘Abdillah (as) who said: The Noble Prophet (S) would perform cupping on this head and would call it ‘al-mughithah’ (the reliever) or ‘al-munqidhah’ (the rescuer).(۱)

۲. In al-Makarim: From al-Sadiq (as) who said: The Holy Prophet (S) would perform cupping on Mondays after the ‘Asr prayer.(۲)

Note: This is also narrated by al-Saduq in al-Khisal.(۳)

۳. In al-Bihar: Zayd al-Nursi said: I heard Aba al-Hasan (as) saying: Washing the head with marsh mallow on Fridays is from the sunnah. It brings abundance in sustenance and averts poverty. It improves the hair and skin and prevents headaches.(۴)

۴. Also: From one of our companions who said: I heard Aba ‘Abdillah (as) saying: The Holy Prophet would wash his head with sidr (lotus jujube) saying: “The one who washes his head with sidr, Allah will ward off from him the temptations of Shaitan; and the one who is not plagued by the temptations of Shaitan does not sin, and the one who does not sin shall enter paradise.”(۵)

Note: The first section has been narrated by al-Saduq in Thawab al-A’mal.(۶)

۵. Ibna Bastam in Tibb al-A’immah: Narrated from the chain of ‘Ammar from Fudhayl al-Rassan who said: Abu ‘Abdillah (as) said: From the remedies and medicines of the prophets (as) are cupping, depilatory and (medicinal) snuff.(۷)

۶. al-Qutb al-Rawandi in his Da’awat: From the Noble Prophet (S) who said: “Should I not teach you about the medicine that was taught to me by Jibra’eel – after which you will not need any physician or

p: ۱۷۳

۱- Ma’ani al-Akhbar: ۲۴۷,۲۴۸

۲- Makarim al-Akhlaq: ۷۴

۳- al-Khisal: ۳۸۴

۴- Bihar al-Anwar ۷۶:۸۸

Ibid., ۷۶:۸۸ -۵

Thawab al-A’mal: ۳۷ -۶

Tibb al-A`immah: ۵۷ -۷

cure?" They said: "Yes, O Prophet of Allah!" He said: "Take rain water and recite on it Fatihat al-Kitab (Surah al-Hamd) seventy times: 'Qul A'udhu Birabbi al-Nas' (Surah an-Nas) seventy times: 'Qul A'udhu Birabbi al-Falaq' (Surah al-Falaq) seventy times, Salawat seventy times and 'SubhanAllah' seventy times and then drink from this water in the morning and at night for seven days consecutively."(۱)

۷. In al-Kafi: In his narration from Abi 'Abdillah (as) who said: The Holy Prophet (S) complained to his Lord (SwT) of back pain, so He ordered him to eat cereal with meat – meaning 'al-Harisah' (a dish made from mixing bulgur with meat).(۲)

۸. In al-Ja'fariyat: In his narration from 'Ali (as): Whenever the Holy Prophet (S) suffered from any pain (in his body) he would perform cupping.(۳)

۹. Ibna Bastam in Tibb al-A'immah in his narration from Abi Usama who said: I heard Aba 'Abdillah (as) saying: Our grandfather used nothing but the weight of ten dirhams of sugar mixed with cold water - on an empty stomach - to treat fever.(۴)

Note: It is apparent that when he said 'our grandfather' he was referring to the Noble Prophet (S).

۱۰. In Tibb al-A'immah: In his narration from Abi Basir from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to perform cupping on the (veins of the) neck, so Jibra'il was sent to him by Allah (SwT) with (the instruction that he should perform the cupping on) the upper back (instead).(۵)

۱۱. Also: In the narration from Shu'aib who

p: ۱۷۴

۱- al-Da'awat: ۱۸۳

۲- al-Kafi ۶:۳۲۰

۳- al-Ja'fariyat: ۱۶۲, al-Mustadrak ۱۳:۷۷

۴- Tibb al-A`immah: ۵۰

۵- Ibid., ۵۸

said: I mentioned (the narration about Amir al-Mu'minin (as) taking a bath after cupping) to Abi 'Abdillah (as). He said: When the Holy Prophet (S) performed cupping, his blood got stirred up so he took a bath with cold water, and when Amir al-Mu'minin (as) entered the public baths, his body temperature rose so he poured some cold water to cool off.(۱)

Chapter ۱۳: Siwak (brushing teeth)

point

۱. In al-Kafi: Narrated from Ishaq ibn 'Ammar from Abi 'Abdillah (as) who said: Brushing teeth is from the sunnah of the prophets.(۲)

۲. In al-Khisal: In his narration from 'Ali (as): Brushing teeth is liked by Allah (SwT) and is a sunnah of the Noble Prophet (S) and a means of cleansing the mouth.(۳)

Note: There are numerous similar narrations from various sources.

۳. In al-Makarim: The Holy Prophet (S) would brush his teeth thrice every night. Once before sleeping, once when he woke up for the nightly worship and once before leaving for the Fajr prayer.(۴)

۴. In al-Kafi: Narrated from Ibn Abi 'Umayr from Hammad from al-Halabi from Abi 'Abdillah (as) who said: When the Holy Prophet (S) had performed the 'Isha prayer, he would ask for a basin to perform ablution and his siwak and (when they were brought) he would cover them and place them next to himself and sleep for some time – for as long as Allah willed – then he would wake up and brush his teeth, perform ablution and pray four rak'ahs after which he would go back to sleep. Then he

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۱- Ibid.

۲- al-Kafi ۶:۴۹۵

۳- al-Khisal ۲:۶۱۱, Makarim al-Akhlaq: ۵۱, al-Kafi ۶:۴۹۵, al-Ja'fariyat: ۱۵, al-Mahasin: ۵۶۲, Tuhf al-'Uqul: ۱۰۱

Makarim al-Akhlaq: ۳۹ -۴

would wake up (again) and brush his teeth, perform ablution and pray. Then he (as) said:

"Certainly you have in the Apostle of Allah an excellent exemplar." (Surat al-Ahzab (۳۳): ۲۱)

At the end of the hadith he said that he (S) would brush his teeth each time he woke up from his sleep.(۱)

۵. From al-Saduq in al-Muqni': The Noble Prophet (S) would brush his teeth before every prayer.(۲)

۶. In al-Makarim: When the Holy Prophet (S) brushed his teeth, he would brush them widthwise.(۳)

۷. Also: He (S) would brush his teeth with (a siwak from) 'al-Arak'(۴) as this is what Jibra'il (as) told him to do.(۵)

Addendum to this Chapter

۱. In al-Mahasin: From Muhammad al-Halabi from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to brush his teeth a lot.(۶)

Note: This has been narrated by al-Saduq in al-Faqih, Ibn Abi Jamhur in Lubb al-Lubab and al-Qadhi in al-Da'aim.(۷)

۲. In al-Faqih: Brushing teeth at the time of sahar (i.e. the final hours of the night), before performing ablution, is from the sunnah.(۸)

۳. In al-Kafi: It has been narrated that it is (from the) sunnah to brush one's teeth at the time of sahar.(۹)

۴. From al-Qutb al-Rawandi in Lubb al-Lubab from the Noble Prophet (S) who said: "The best siwak is that of the blessed olive tree. It sweetens the breath and prevents cavities; and it is my siwak and the siwak of all the prophets before me."(۱۰)

۵. In Jami' al-Akhbar: In a hadith from 'Ali (as) from the Holy Prophet (S): The one

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۱- al-Kafi ۳:۴۴۵, Majma' al-Bayan ۲:۵۵۵, Tahdhib al-Ahkam: ۳۵

۲- al-Muqni': ۸

۳- Makarim al-Akhlaq: ۳۵

۴- (A type of tree. (Tr.

۵- Makarim al-Akhlaq: ۳۹

۶- al-Mahasin: ۵۶۳

۷- al-Faqih ۱:۵۳

۸- Ibid., ۱:۴۸۱

۹- al-Kafi ۳:۲۳

۱۰- Quoted by al-Nuri in al-Mustadrak ۱:۳۶۹ from Lubb al-Lubab

(who brushes his teeth twice a day has perpetuated the sunnah of the prophets (as).(1)

Chapter 14: The Adab of Wud'u

point

1. In al-Faqih: The Holy Prophet (S) would renew his wud'u(2) for every compulsory act of worship and every salah (ritual prayer).(3)

2. From al-Qutb in ayat al-Ahkam: From Sulayman ibn Buraydah from his father: The Noble Prophet (S) would perform wud'u for every salah and when the year of the conquest (of Makkah) came, he would perform the salawat(4) with one wud'u so 'Umar said: "O Apostle of Allah! You have done something which you have not done before?" He (S) replied: "I did it knowingly."(5)

3. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers (as) (who said that): 'Ali ibn Abi Talib (as) used to perform wudhu for every salah and he would recite the ayah:

"When you stand for prayer wash your faces ..." (Surat al-Ma`idah (5): 6)

Ja'far ibn Muhammad al-Sadiq (as) said that he would do this to attain excellence. The Holy Prophet (S), Amir al-Mu'minin (as) and the companions of the Holy Prophet (S) would (also) combine the prayers with one wud'u.(6)

4. In al-Kafi: Narrated from Zurarah who said: Abu Ja'far (as) said: "Should I not tell you about the Holy Prophet's (S) wud'u?" We replied: "Yes." He said: "Bring me a bowl with some water." Then he placed it in front of him and rolled up his sleeves. Then he dipped his right hand (in it) and said: "This (is done) if your hand is

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1- Jami' al-Akhbar: 68

2- Ritual ablution performed before acts of worship esp. salah. (Tr.)

3- al-Faqih 1:39, Da`aim al-Islam 1:100, al-Mustadrak 1:294

4- Plural of salah – ritual prayers. (Tr.)

۵- Fiqh al-Qur`an ۱:۱۲

۶- al-Ja'fariyat:۱۷, al-Mustadrak ۱:۲۹۵

tahir (clean from what is deemed impure)." Then he scooped a handful of water and placed it on his forehead and said 'bismillah' and let it drip down to the edges of his .beard

Then he passed his palm on his face and forehead once. Then he dipped his left hand and scooped out a handful of water and placed it on his right elbow and passed his palm over his (right) arm until water had reached the edge of his fingers. Then he scooped a handful of water with his right hand and placed it on the left elbow and passed his palm over his (left) arm until the water reached the edge of his fingers. He then wiped the front part of his head and the back of his feet with the wetness of his .left hand and the remaining wetness of his right hand

Abu Ja'far (as) said: Surely Allah is single and he likes singularity. It is sufficient to perform wud'u with three handfuls (of water), one for the face and two for the arms, and (then) wipe the front of your head with the wetness of your right hand and with what remains of the wetness of your right hand wipe the back of your right foot and .with the wetness of your left hand wipe the back of your left foot

Zurarah said: Abu Ja'far (as) said: A man asked Amir al-Mu'minin (as) about the wud'u of the Holy Prophet (S) so he described it to

(him in this way.(1)

Note: There are many similar narrations from Zurarah and Bukair. These have been narrated by al-Saduq, al-Tusi, al-'Ayyashi, al-Mufid, al-Karajiki and others, and the ahadith from Ahl al-Bayt in this regard are numerous.(2)

5. From Mufid al-Din al-Tusi in his Amali: Narrated from Abi Hurayrah (that): When the Noble Prophet (S) would perform wud'u, he would always start with his right side (before his left).(3)

6. In al-Tahdhib: In his narration from al-Husayn ibn Sa'id from Ibn Sinan from Ibn Miskan from Abi Basir who said: I asked Aba 'Abdillah (as) about wud'u and he said: "The Holy Prophet performed wud'u with a mudd (of water) and he performed ghusl with a sa'(4) (of water)."(5)

Note: There is a similar narration from Abi Ja'far (as) with a different chain of narrators.(6)

7. In al-'Uyun: Narrated by two chains of narrators, from al-Rid'a from his fathers (as) – in a lengthy hadith: The Holy Prophet (S) said: It is not permissible for us - the Ahl al-Bayt - to accept charity, and we have been ordered to perform the ritual purification perfectly; and we do not mate donkeys with mares.(7)

8. In al-Tahdhib: In his narration from Husayn ibn Sa'id from Qasim ibn 'Urwah from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: rinsing the mouth and putting water in the nose (while performing wud'u) were from the sunnah of the Holy Prophet (S).(8)

Addendum to this Chapter

1. In al-Khisal: From al-Sakuni from Abi 'Abdillah from his fathers from 'Ali (as) who said: The Holy Prophet

١- al-Kafi ٣:٢٥

٢- al-Faqih ١:٣۶, Tahdhib al-Ahkam ١:۵۵, al-Istibsar ١:۵٨, Tafsir al-`Ayyashi ١:٢٩٨ – Surat al-Ma`idah, Kanz al-Fawa`id: ۶٩

٣- Amali al-Tusi ١:٣٩٧

۴- An old measurement – Mudd is equivalent to about ٧۵٠ ml and Sa` is equivalent to ٣ liters. (Tr.)

۵- Tahdhib al-Ahkam ١:١٣۶, al-Istibsar ١:١٢١, al-Ja'fariyat: ١۶

۶- Tahdhidb al-Ahkam ١:١٣۶

٧- Uyun Akhbar al-Rid'a ٢:٢٨, Sahifat al-Imam al-Rid'a: ۴۶'

٨- Tahdhib al-Ahkam ١:٧٩, al-Ikhtisas: ٣۶, Usul al-Sittata 'Ashar: ١۵٧

S) said: There are two things which I would not like anyone to participate in with me –) my wud'u as it is part of my salah and my charity as it is placed in the hands of the (Most Merciful.(1)

2. (In al-Manaqib: He (S) would keep his water for wud'u himself at night.(2)

3. In al-Ikhtisas: From 'Abdillah ibn Abi Rafi' from his father from his grandfather who said: When the Noble Prophet (S) performed his wud'u for salah, he moved his rings (three times.(3)

4. In Majma' al-Bayan: The Holy Prophet (S) would wipe the front part of his head (while performing wud'u) and this would be approximately one fourth of the head ((span).(4)

5. In Amali of al-Shaykh al-Tusi: From Abi Ishaq al-Hamadani in a hadith from 'Ali (as) who said: Rinse your mouth three times, put water in your nose three times, wash your face, then your right hand and then your left hand, then wipe your head and your (feet, for I saw the Apostle of Allah (S) doing this.(5)

Chapter 15: The Adab of Ghusl

point

1. In al-Tahdhib: In his narration from Husayn ibn Sa'id, from al-Nadhr, from Muhammad ibn Abi Ja'far, from Mu'awiya ibn 'Ammar who said: I heard Aba 'Abdillah (as) saying: The Holy Prophet (S) used to take ghusl(6) with one sa'(7) and when he was accompanied by one of his wives he would take ghusl with a sa' and a mudd(8) (of (water).(9)

Note: Kulayni has also mentioned this from Muhammad ibn Muslim adding: 'They both took ghusl from

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1- al-Khisal 1:33, Tafsir al-'Ayyashi 2:108 – Surat al-Tawbah, al-Ja'fariyat:17

2- al-Manaqib 1:146

al-Ikhtisas: ۱۶۰ -۳

(Majma' al-Bayan ۳:۱۶۴ – Surat al-Ma`idah (۵ -۴

Amali al-Tusi ۱:۲۹ -۵

(.Ritual Bath. (Tr -۶

(.An old measuring unit – approximately ۳ liters. (Tr -۷

(.An old unit of measurement – approximately ۷۵۰ ml. (Tr -۸

Tahdhib al-Ahkam ۱:۱۳۷ -۹

one container.' Similarly, (it is mentioned) by Shaykh Tusi with another chain (of narrators).(١)

٢. In al- Ja'fariyat: In his narration from Ja'far ibn Muhammad from his father (as) who said: Hasan ibn Muhammad asked Jabir ibn 'Abdallah about the ghusl of the Holy Prophet (S) so Jabir said: "The Holy Prophet (S) would pour water on his head three times." Hasan ibn Muhammad said: "The hair on my head is many, as you can see," to which Jabir replied: "O Hur(٢) do not say this, because the Noble Prophet (S) had more and better hair.(٣)

Note: A similar tradition has also been narrated from Ja'far from his father (as) from Jabir.

٣. From Ibn Shu'bah in Tuhf al-'Uqul: From 'Ali (as): Ghusl on the days of 'eid is a purification for those who would like their desires to be fulfilled and a (means of) following the sunnah.(۴)

Note: A similar narration can be found in al-Bihar.(۵)

۴. From al-Saduq in al-Hidayah: al-Sadiq (as) said: The Friday ghusl is a sunnah compulsory for men and women, while traveling and at home and he (as) said: The Friday ghusl is a purification and an atonement for the sins that are committed from Friday to Friday. And the reason for the Friday ghusl was because the Ansar used to work tending their camels and cattle, and on Fridays they would come to the masjid and the people would be disturbed by the smell of their bodies. So Allah ordered the Prophet (S) to perform ghusl (on Fridays)

١- al-Kafi ٣:٢٢, Tahdhib al-Ahkam ١:١٣٧

٢- A free man as opposed to a slave. (Tr.)

٣- al-Ja'fariyat: ٢٢

۴- Tuhf al-'Uqul: ١٠١

۵- Bihar al-Anwar ٨١:٣

(thereby making it a sunnah.(۱

(Note: A similar tradition can be found in al-Muqni'(۲

۵. From Sayyid ibn Tawus in al-Iqbal: In his narration from Ibn Sinan from Abi 'Abdillah ((as) who said: Performing ghusl on the day of Fitr is a sunnah.(۳

۶. In the same book, he mentions: From the section of the aghsal(۴) of Ahmad ibn Muhammad ibn 'Ayyash al-Jawhari in his narration from 'Ali (as): When the last ten days of Ramad'an would enter, the Holy Prophet (S) would prepare himself and leave his house to perform I'tikaf(۵) in the masjid. He would keep awake all night and would (perform a ghusl between the Maghrib and 'Isha prayers every night.(۶

Note: A similar narration is quoted with two other chains of narrators.(۷) Other aghsal .will be mentioned in the section on salah – if Allah wills

Addendum to this Chapter

۱. In al-Ja'fariyat: In his narration from 'Ali (as) who said: The Holy Prophet (S) said: (Jibra'il told me to move my ring while performing wudhu and the ghusl of Janabah. (۸

۲. Also: From the Noble Prophet (S): Jibra'il told me to place my finger in my navel and (wash it while I perform the ghusl of Janabah.(۹

۳. The Holy Prophet (S) would perform ghusl on the following days: Fridays, the day of ('Arafah, the day of Fitr and the day of Ad'ha.(۱۰

(Chapter ۱۶: The Adab of Salat (Ritual Prayer

point

۱. In al-Kafi: Narrated from al-Fud'ail ibn Yasar and 'Abdul Malik and Bukayr who said: We heard Aba 'Abdillah (as) saying: The Holy Prophet (S) used to pray twice as many

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۱- al-Hidayah: ۲۲-۲۳, 'Ilal al-Sharai'i: ۲۸۵, Tahdhib al-Ahkam ۳:۹

۲- al-Muqni` : ۴۵

۳- Iqbal al-A'mal: ۲۷۹, Da`aim al-Islam ۱:۱۸۷

۴- (Tr. Plural of ghusl.)

۵- (Tr. An act of worship where one stays in the masjid for ۳-۱۰ days.)

۶- We found this (hadith) in Da`aim al-Islam ۱:۲۸۶

۷- Iqbal al-A'mal: ۱۹۵

۸- al-Ja'fariyat: ۱۸

۹- Ibid., ۱۸

۱۰- Musnad Ahmad ۴:۷۸, Da`aim al-Islam ۱:۳۱۹ and Sunnah Ibn Majah ۱:۴۱۸

supererogatory prayers as the obligatory prayers and he used to fast twice as many supererogatory fasts as the obligatory fasts.(1)

Note: This has also been narrated by Shaykh Tusi.(2)

2. Also: Narrated from Hannan who said: 'Amr ibn Harith asked Aba 'Abdillah (as) while I was sitting (there): "May I be your ransom! Tell me about the prayer of the Noble Prophet (S)." He (as) said: "The Holy Prophet (S) used to pray eight rak'ahs at midday and four (rak'ahs) in the first prayer (i.e. the Dhuhr prayer), then eight (rak'ahs) after this and four in the 'Asr prayer. Three (rak'ahs) in Maghrib prayer, four after Maghrib, then four (rak'ahs) in 'Isha prayer, eight for night prayers and then three for Witr. And (he prayed) two rak'ahs at dawn and two for the Fajr prayer." I said: "May I be your ransom! What if I am able to perform more than these - will Allah chastise me for praying more?" He replied: "No, but He will chastise you for abandoning the sunnah."(3)

3. In al-Tahdhib: In his narration from Husayn ibn Sa'id from Muhammad ibn Abi 'Umayr from Hammad ibn 'Uthman from Abi 'Abdillah (as) who said: The Holy Prophet (S) would pray the utmah (4) prayer and then he would go to sleep.(5)

Note: There are numerous similar narrations but we will suffice with this one. It is apparent from this narration that the utmah is considered to be separate from the fifty (daily prayers consisting of the daily obligatory and nawafil prayers).

1- al-Kafi ۳:۳۴۴

2- Tahdhib al-Ahkam ۲:۴, al-Istibsar ۱:۲۱۸

3- Ibid.

4- Arabs used to call the darkness of the night `utmah` and they also used this to refer to the prayers offered at night. (Tr.)

5- Tahdhib al-Ahkam ۲:۵

Its two rak'ahs, (performed while sitting) are counted as one rak'ah and it was prescribed as a precautionary replacement for the Witr prayer - in case someone dies .in his sleep before being able to perform the Witr

Al-Saduq has narrated in al-'Ilal: Narrating from Abi Basir from Abi 'Abdillah (as) who said: The one who believes in Allah and the day of reckoning should not sleep until after having performed the Witr. I asked: "Meaning the two rak'ahs (performed) after the 'Isha prayer?" He answered: "Yes, and they are (considered to be) one rak'ah; and whosoever performs it and then passes away, (it is as if) he has died having performed the Witr and if he does not pass away, he should perform the Witr in the last part of the night." I asked him: "Did the Noble Prophet pray these two rak'ahs?" He said: "No." I asked: "And why not?" He replied: "Because the revelation would descend on the Holy Prophet (S) and he knew if he was going to die on that night or not, but others do not know (this) and this is why he did not pray it but told (his (followers) to do so."(١)

The meaning of the questioner's statement: 'Did he pray these two rak'ahs? ...' is – did ?he (S) make this a sunnah by practicing it always

In al-Kafi: Narrated from Zurarah from Abi Ja'far (as) who said: The Holy Prophet (S) .۴ (would pray thirteen rak'ahs at night, which included the Witr (prayer

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Ilal al-Sharai': ۳۳۱، -۱

(and two rak'ahs for (the nafilah) Fajr, whether on a journey or at home.(۱)

۵. In al-Khisal: Narrated from Muhammad ibn 'Isa ibn 'Ubayd from al-Rid'a (as) who said: In the white rooster are five qualities from the qualities of the prophets, (one of (them is) knowing the times of the salah.(۲)

۶. In al-Faqih: In his narration from Zurarah from Abi Ja'far (as): I asked him about the time for the Dhuhr prayer. He said: "(When the shadow is the length of) one cubit after the sun passes the meridian, and the time for the 'Asr prayer is (when the shadow becomes) two cubits from the time of the Dhuhr prayer. This is equal to four feet from when the sun passes the meridian." Then he said: "The wall of the masjid of the Noble Prophet (S) was (approximately) the height of a person and when its shadow passed one cubit he prayed the Dhuhr prayer and when two cubits had passed he prayed the ".'Asr prayer

Then he asked: "Do you know why one cubit and two cubits have been stipulated?" I said: "Why has it been stipulated thus?" He said: "For the placement of the nafilah. You should perform the nafilah from when the sun passes the meridian until the passing of one cubit, so when your shadow reaches the length of one cubit you should start praying the obligatory prayer (Dhuhr) and leave the nafilah, and when you shadow reaches two cubits you should pray the obligatory prayer

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۱- al-Kafi ۳:۴۴۶

۲- al-Khisal: ۲۹۸, 'Uyun Akhbar al-Rid'a ۱:۲۷۷, also narrated by al-Kulayni ۶:۵۵۰

(Asr) and leave the nafilah."(١')

Note: This has also been narrated by al-Tusi in al-Tahdhib and by al-Kulayni in al-Kafi.(٢)

٧. In al-Tahdhib: In his narration from Husayn ibn Sa'id from al-Nadhr from Musa ibn Bakr from Zurarah who said: I heard Aba Ja'far (as) saying: The Holy Prophet (S) would not pray in the day until the sun had crossed the meridian; and when it had passed the meridian by (casting a shadow the length of) half a finger, he would pray eight rak'ahs and when the shadow reached one cubit he prayed the Dhuhr prayer. Then he prayed two rak'ahs after Dhuhr and before the time of 'Asr he prayed (another) two rak'ahs, and when the shadow reached two cubits he prayed the 'Asr prayer. When the sun had set, he prayed the Maghrib prayer, and the time for the 'Isha prayer entered when the twilight had passed.

The end of the time for the Maghrib prayer is at nightfall. Then the time of 'Isha enters and it continues up to a third of the night. After the 'Isha prayer, he (S) would not pray until midnight. Then (after midnight) he would pray thirteen rak'ahs, which includes the Witr and the two rak'ahs for the nafilah of Fajr, before the Fajr prayer. And at dawn, when it became light, he prayed the Fajr prayer.(٣)

Note: The narrators have mentioned other narrations regarding the time for the night prayer. Similarly, al-'Ayyashi has mentioned other narrations on the time for the nafilah of

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١- al-Faqih ١:٢١٧

٢- Tahdhib al-Ahkam ٢:٢٠, al-Kafi ٣:٢٨٨, 'Ilal al-Sharai' ٢:٣۴٩

٣- Tahdhib al-Ahkam ٢:٢۶٢-٢۶٣

Dhuhr as has al-Saduq and others.(۱) It should be noted that all the rak'ahs of the nafilah of 'Asr were not mentioned in this narration. Apparently the statement ' ...and before the time of 'Asr he prayed ...' is just explanatory of what precedes it.

۸. In al-Tahdhib: In his narration from Muhammad ibn 'Ali ibn Mahbub from 'Abbas ibn Ma'ruf from 'Abdillah ibn Mughirah from Mu'awiyah ibn Wahab who said: I heard Aba 'Abdillah (as) saying – as he recollected the prayer of the Holy Prophet (S): He would bring his ablution water, cover it and place it near himself, and he would put his siwak under his bed then he would sleep for as long as Allah willed. When he woke up, he would sit, turn his eyes towards the sky and recited the ayah from (Surah) ale 'Imran:

"Verily in the creation of the heavens and earth ..." (Surah Ale 'Imran: ۱۹۰)

then he brushed his teeth and performed ablution after which he went to his place of prayer and performed four rak'ahs with the duration of his ruku' being equal to his recitation (while standing) and the duration of his sujud being equal to that of his ruku'.

He would bow in ruku' until it would be asked: "When will raise his head?" And he would prostrate in sujud until it would be asked: "When will he raise his head?" He then returned to his bed and slept for as long as Allah willed. Then he woke and

p: ۱۸۷

۱- Tahdhib al-Ahkam ۲:۱۱۸, al-Hidayah: ۳۰

sat up and recited the ayah from ale 'Imran and looked towards the sky. Then he brushed his teeth, performed ablution and went to his place of prayer where he performed the Witr prayer and two (other) rak'ahs (i.e. the nafilah of Fajr) and then he left his house (to go to the masjid) for the (Fajr) prayer.(۱)

Note: al-Kulayni has also narrated this with two different chains of narrators.(۲)

۹. It has been narrated that he (S) would shorten his nafilah prayer and perform it at the beginning of dawn, then he would leave (his house to go to the masjid) for the prayer.(۳)

۱۰. From Shaykh Tusi in Misbah al-Mutahajjid: The Noble Prophet's (S) prayer consists of two rak'ahs: In every rak'ah al-Hamd is recited once and Inna Anzalnahu fifteen times while standing, fifteen times in ruku', fifteen times when you stand after the ruku', fifteen times when you prostrate, fifteen times when you raise your head, fifteen times when you prostrate for the second time and fifteen times when you raise your head for the second time.

Then one stands and recites the second rak'ah in the same way as the first and when you have completed the prayer and performed any other related acts of worship that you wish, there will be no sin that you will have committed but that Allah (SwT) will have forgiven it.(۴)

Note: Sayyid Ibn Tawus has also narrated this in Jamal al-Usbu' – from Yunus ibn Hashim from al-Rid'a (as).(۵)

۱۱. In al-Tahdhib: In his

۱- Tahdhib al-Ahkam ۲:۳۳۴, Majma' al-Bayan ۲:۵۵۵

۲- al-Kafi ۳:۴۴۵

۳- We have not found a reference for this.

۴- Misbah al-Mutahajjid: ۲۵۵

Jamal al-Usbu': ۲۴۶ -۵

narration from 'Ali ibn Hatim from Hamid ibn Ziyad from 'Abdillah from 'Ali ibn al-Hasan from Muhammad ibn Ziyad from Abi Khadijah from Abi 'Abdillah (as) who said: When the Holy Month of Ramad'an would come, the Prophet (S) increased his salah (and I too increase it (in the month of Ramad'an) so you should also increase it.(١)

١٢. Also: In his narration from 'Ali ibn al-Hasan ibn Faddhal from Isma'il ibn Mihran from Hasan ibn Muhsin al-Mirwazi from Yunus ibn 'Abd al-Rahman from Muhammad ibn Yahya who said: I was with Abi 'Abdillah (as) when he was asked: "Are the nafilah prayers increased in the month of Ramad'an?" He replied: "Yes, the Holy Prophet (S) used to pray (nafilah prayers) after the 'Isha prayer and he did so copiously. And the people would gather behind him in order to pray as he prayed, and when the crowd grew behind him, he left them and entered his house. After the people had dispersed, he returned to his place of prayer and continue to pray as he was praying and when the crowd gathered behind him (again) he left them and entered (his house) and he (did this repeatedly."(٢)

(Note: There are numerous similar narrations.(٣)

١٣. Also: In his narration from 'Ali ibn Hatim from Ahmad ibn 'Ali from Muhammad ibn Abi Sahban from Muhammad ibn Sulayman who said: Some of our companions concurred on this hadith; among them were: Yunus ibn 'Abd al-Rahman from 'Abdillah ibn Sinan from Abi 'Abdillah (as) and Sabbah

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١- Tahdhib al-Ahkam ٣:٦٠

٢- Ibid.

٣- al-Kafi ٤:١٥٥, Tahdhib al-Ahkam ٣:٦١٣

al-Hadha' from Ishaq ibn 'Ammar from Abi al-Hasan (as) and Suma'ah ibn Mihran from Abi 'Abdillah (as). (Then) Muhammad ibn Sulayman said: I asked al-Rid'a (as) about this hadith so he informed me about it. All of these (companions) said: We asked about salah during the month of Ramad'an – how is it performed and how was it :(performed by the Noble Prophet (S)? They all said (relating the reply of the Imam

When the month of Ramad'an would enter, on the first night the Holy Prophet (S) would offer the Maghrib prayer and then he prayed four rak'ahs, that he usually performed after the Maghrib prayer every night. He then performed eight (more) rak'ahs and when he had finished offering the 'Isha prayer, he prayed the two rak'ahs which he usually performed while sitting, after the 'Isha prayer. Then he stood and prayed twelve rak'ahs, after which he entered his house. When the people saw this and observed that as the month of Ramad'an entered the Holy Prophet (S) increased his prayer, they asked him about it, so he explained to them (saying): "I offered these prayers because of the excellence of the month of Ramad'an (and its ".distinction) from the other months

When he (as) stood to pray in the night, the people lined up behind him so he turned towards them and said: "O people! This is a nafilah prayer and there is no congregation for the nafilah prayers, so each of one should pray on their own

and recite from what has been taught to him by Allah in His book, and know that there is no congregation in nafilah prayers." So the people dispersed and each one prayed .on his own

On the nineteenth night of the month of Ramad'an, he (S) performed ghusl at sunset and offered the Maghrib prayer. After he had completed the Maghrib and the four rak'ahs that he always prayed after the Maghrib, he entered his house. When Bilal called out (the adhan) for the 'Isha prayer, the Noble Prophet came out and prayed with the people. After this he prayed two rak'ahs sitting as he would pray every night. Then he stood up and prayed a hundred rak'ahs, reciting in each rak'ah 'Fatihat al-Kitab' and Qul Huwallahu Ahad ten times and when he had finished this he performed the prayer that he always performed in the last part of the night and then (he offered) .the Witr prayer

On the twentieth night of the month of Ramad'an he (S) did as he had done on the previous nights of the holy month, (he offered) eight rak'ahs after Maghrib and twelve rak'ahs after the 'Isha prayer. On the twenty-first night, he performed ghusl at sunset and prayed as he had on the nineteenth night. On the twenty-second night, he increased his prayers offering eight rak'ahs after Maghrib and twenty-two rak'ahs after the 'Isha prayer. And on the twenty-third night he performed ghusl as he had done on the nineteenth and twenty-first nights and

.did as he had done on these nights

They (the narrators) said: And they asked him about the fifty (rak'ahs of prayer) – what happens to it in the month of Ramad'an? He said: The Holy Prophet (S) performed this and he prayed the fifty (rak'ahs) as he did in other months and he would not decrease anything from it.(۱)

Note: We see in other narrations that on the nights after the twenty-third night, up to the end of the month, he would do as he had done on the twenty-second night.(۲)

۱۴. From al-Sayyid ibn Tawus in al-Iqbal: Narrating from Muhammad ibn Fudhayl al-Sayrafi who said: 'Ali ibn Musa al-Rid'a (as) reported to us from his father, from his grandfather, from his fathers (as) who said: The Noble Prophet (S) used to offer a two rak'ah prayer on the first day of (the month of) Muharram.(۳)

۱۵. In al-Kafi: Narrated from Yazid ibn Khalifah who said: I said to Abi 'Abdillah (as): "'Umar ibn Handhalah came to us (and narrated to us) from you regarding the (prayer) timings." He said: "He does not ascribe lies to us ..." I said: "He said the time for the Maghrib prayer is when the sun disappears (from the horizon), however when the Holy Prophet (S) was traveling with haste, he would delay the Maghrib prayer and combine it with the 'Isha prayer." He (as) said: "He has spoken the truth."(۴)

۱۶. In al-Tahdhib: In his narration from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Yahya

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۱- Tahdhib al-Ahkam ۳:۶۴-۶۶

۲- al-Kafi ۴:۱۵۵

۳- Iqbal al-A`mal: ۵۵۳

۴- al-Kafi ۳:۲۷۹, Tahdhib al-Ahkam ۲:۳۱

from Talha ibn Zayd from Ja'far from his father (as): On rainy nights, the Holy Prophet (S) would delay the Maghrib prayer and hasten the 'Isha, praying them together and saying: "One who shows no mercy will not be shown mercy."(١)

١٧. Also: In his narration from 'Ali ibn Ibrahim from his father, from Ibn Abi 'Umayr, from Hammad, from al-Halabi, from Abi 'Abdillah (as) who said: When the Prophet (S) was on a journey or if something urgent came up, he would combine the Dhuhr and 'Asr prayers and the Maghrib and 'Isha prayers.(٢)

Note: There are numerous similar narrations from al-Kulayni, Shaykh Tusi and his son, and al-Shahid al-Awwal.(٣)

١٨. In al-Faqih: In his narration from Mu'awiyah ibn Wahab from Abi 'Abdillah (as): When the Mu'addhin (caller of the adhan) would come to the Noble Prophet (S) on very hot days (to seek permission to call the adhan) for the Dhuhr prayer, the Holy Prophet (S) would say: "Abrid! Abrid!" (Wait for it become a little cooler).(٤)

Note: al-Saduq says: It ('Abrid! Abrid!') means 'Hurry! Hurry!' And he took this from (the noun) al-Barid. He mentions this in the book Madinat al-'Ilm.(٥) The apparent meaning (of this word) is to delay something until the extreme heat reduces, as can be seen in the book al-'Ala' from Muhammad ibn Muslim who said: Abu Ja'far (as) saw me praying in the Holy Prophet's (S) masjid and when I had completed the prayer he met me and said: "You should perform the obligatory prayer at

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١- Tahdhib al-Ahkam ٢:٣٢

٢- Tahdhib al-Ahkam ٣:٢٣٣, 'Ilal al-Sharai': ٣٢١

٣- al-Kafi ٣:٤٣١, Tahdhib al-Ahkam ٣:٢٣٤, Dhikra al-Shi'ah: ١١٨

٤- al-Faqih ١:٢٢٣

٥- Muntaha al-Matlub ١:٢٠٠ – quoting from the book Madinat al-'Ilm, al-Mustadrak ٣:٢١٢, Bihar al-Anwar ٤٤:٨٣

that (later) time; do you offer the prayer in (this) intense heat?" I said: "I was praying the nafilah."(1)

19. From al-Ghazali in al-Ihya: Whenever anyone would come to sit beside the Noble Prophet (S) while he was praying, he would hasten his prayer and receive him asking: "Do you need anything?" And after having fulfilled his needs he (S) would return to his prayer.(2)

20. From Ja'far ibn Ahmad al-Qummi in the book Zuhd al-Nabi: When the Holy Prophet (S) stood for prayer, his face would become pale out of fear of Allah (SwT) and sounds of weeping would be heard from him, similar to the sound of boiling from the cooking-pot.(3)

21. Also: In another narration he said: When the Holy Prophet (S) would stand for prayer, he would be like a garment that had fallen on the ground (completely still - and submissive in front of Allah (SwT)).(4)

22. In al-Bihar: 'Aishah said: The Prophet (S) would talk to us and we would talk to him, but when the time for prayer entered, it would be as if he did not know us and we did not know him.(5)

23. In al-Awali: The Noble Prophet (S) glanced to the right and left in the prayer, but he did not turn his head back.(6)

24. From Mufid al-Din al-Tusi in al-Majalis: In his narration from 'Ali (as) in his letter to Muhammad ibn Abi Bakr when he appointed him as the governor of Egypt: Then observe your ruku' and sujud for the Holy Prophet

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1- al-Usul al-Sittata 'Ashar: 154. See al-Mustadrak 6:19 for a narration related to this.

2- Ihya` Ulum al-Din 2:365

3- Falah al-Sa`il: 161 quoting from the book Zuhd al-Nabi, al-Mustadrak 4:93, Bihar al-Anwar 84:248, 'Uddat al-Da'i:151

۴- Falah al-Sa`il: ۱۶۱, al-Mustadrak ۴:۹۳, Bihar al-Anwar ۴۴:۲۴۸

۵- Bihar al-Anwar ۸۴:۲۵۸, ‘Uddat al-Da’i: ۱۵۲, al-Mustadrak ۳:۱۰۰

۶- Awali al-La`ali ۱:۱۷۵, al-Mustadrak ۴:۱۱۴

(S) was the most perfect in his prayer and the lightest in his actions(1) in it.(2)

25. In al-Tahdhib: Narrated from 'Ammar al-Sabati from Abi 'Abdillah (as): The Holy Prophet (S) used to pray even without having washed his hands after eating meat but when he had milk, he would not pray until he had washed his hands and rinsed his mouth.(3)

26. Also: In his narration from Husayn ibn Sa'id from al-Nadhr from Ibn Sinan who said: I said to him: "We have a Mua'ddhin who calls the adhan at (while it is still) nighttime." He said: "This may be beneficial for the neighbors in order to wake them up for the prayer, however the sunnah is that it (the adhan) should be called at daybreak and the gap between the adhan and the iqamah should not exceed (the time taken to perform) two rak'ahs."(4)

27. In al-Kafi: Narrated from 'Abdillah ibn Sinan from Abi 'Abdillah (as) who said: When the time (for prayer) entered, the Noble Prophet (S) would tell Bilal: "O Bilal! Climb on the wall and call out the adhan loudly."(5)

28. In al-Faqih: In his narration from Zurarah from Abi Ja'far (as) who said: al-Husayn (as) was slow in talking (when he was a child), until it was feared that he would never speak. Once the Holy Prophet (S) went (to the masjid) for salah carrying him between his shoulders and made him stand on his right side.

The people lined up behind the Holy Prophet (S) for prayer.

1- Meaning that he (S) was careful not to prolong the prayer so that the old, weak etc. would easily be able to join the congregation. (Tr.)

2- Amali al-Tusi 1:29, Amali al-Saduq: 267

3- Tahdhib al-Ahkam 1:350, al-Istibsar 1:97

4- Tahdhib al-Ahkam 2:53

5- al-Kafi 3:307, Tahdhib al-Ahkam 2:58

As he started the salah (by reciting the takbir), al-Husayn (as) (also) recited the takbir. When the Prophet (S) heard this he recited the takbir (again), so al-Husayn (as) repeated the takbir (again). The Noble Prophet (S) repeated this seven times and al-Husayn (as) recited the takbir seven times and this became established as the sunnah.(1)

Note: This has also been narrated in al-'Ilal, by Shaykh Tusi in al-Tahdhib and Ibn Tawus in Falah al-Sa'il and others.(2) In some narrations, 'al-Hasan' is mentioned instead of 'al-Husayn', however the latter is more common.

29. In al-Da'aim: From Ja'far ibn Muhammad from his fathers from 'Ali (as): The Holy Prophet (S) used to raise his hands up to his ears when reciting the 'Takbirat al-Ihram' (the first takbir in prayer) and when he recited the takbir before ruku' and when he raised his head from the ruku'.(3)

30. From al-Sayyari in the book al-Tanzil wal-Tahrif: From Muhammad ibn 'Ali from Muhammad ibn Fudhayl al-Azadi from Abi Ja'far (as) who said: The Holy Prophet (S) used to recite 'Bismillahi-Rahmanir-Rahim' loudly (in prayer) and would raise his voice while reciting it.(4)

31. From al-'Ayyashi in his Tafsir: From Mansur ibn Hazim from Abi 'Abdillah (as) who said: When the Noble Prophet (S) prayed with the people, he would recite 'Bismillahi-Rahmanir-Rahim' loudly.(5)

32. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: Whenever the Prophet (S) yawned in prayer, he would cover his mouth with his right hand.(6)

33. Also: In his narration

1- al-Faqih ۱:۳۰۵

2- 'Ilal al-Sharai': ۳۳۲, Tahdhib al-Ahkam ۲:۶۷, Falah al-Sa`il: ۱۳۰, al-Manaqib ۴:۷۳

۳- Da`aim al-Islam ۱:۱۶۲, al-Mustadrak ۴:۱۴۴

۴- `Narrated in al-Mustadrak ۴:۱۸۵, Tafsir al-'Ayyashi ۲:۲۹۵ – Surah al-Isra

۵- `Tafsir al-'Ayyashi ۲:۲۹۵ – Surah al-Isra

۶- al-Ja'fariyat: ۳۶, al-Mustadrak ۵:۴۱۶, Da`aim al-Islam ۱:۱۷۵

from 'Ali (as) who said: The Prophet (S) would sometimes touch his beard in the prayer. So we said (to him): "O Prophet (S) we see you touching your beard in the prayer?" He said: "When my sadness increases (I do this)."(1)

34. From al-Shahid al-Awwal in al-Dhikra: From Abi Sa'id al-Khudri from the Holy Prophet (S) that he used to say 'A'udhu Billahi min al-Shaytani al-Rajim' before the recitation (in the prayer).(2)

35. In al-Faqih: The Holy Prophet (S) was the most perfect in his prayer from among the people. When he started his prayer he would say: 'Allahu Akbar. Bismillahi-Rahmani-Rahim.'(3)

36. In al-Tahdhib: Narrated from Ishaq ibn 'Ammar from Ja'far from his father (as): Two men from the companions of the Noble Prophet (S) differed on the Prayer of the Holy Prophet (S) so they wrote to Ubay ibn Ka'b: How many times did the Prophet of Allah pause (in his prayer)? He replied: There were two instances when he was silent (briefly). First was when he had finished reciting 'Umm al-Kitab (Surah al-Hamd) and second when he had completed the (other) Surah.(4)

Note: al-Saduq has narrated this in detail and has (mentioned) that his first silence was after the takbir and the second was after the recitation (of the Surahs) – before the ruku'.(5)

37. From al-Shahid in al-Dhikra: Ibn al-Junayd said: Samarah and Ubay ibn Ka'b have narrated from the Holy Prophet (S) that his first silence was after the opening takbir and the second was after (reciting) al-Hamd.(6)

38. In al-Tahdhib:

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1- al-Ja'fariyat: 39, al-Mustadrak 5:416

2- Dhikra al-Shi'ah: 191, Bihar al-Anwar 85:5

3- al-Faqih 1:306

۴- Tahdhib al-Ahkam ۲:۲۹۷

۵- al-Khisal: ۷۴

۶- Dhikra al-Shi`ah: ۱۹۲, Bihar al-Anwar ۸۴:۱۸۹

Narrated from 'Isa ibn 'Abdillah al-Qummi from Abi 'Abdillah (as) who said: In the Fajr prayer, the Prophet (S) recited Surahs such as 'Amma Yatasa'alun (Surah al-Naba), Hal Ataka Hadithul Ghashiyah (Surah al-Ghashiyah), Hal Ata 'alal Insan (Surah al-Dahr) and La Uqsimu bi Yaumil Qiyamah (Surah al-Qiyamah). In the Dhuhr prayer he recited Surahs such as Sabbihisma (Surah al-'A'la), Washamsi wa Dhuhaha (Surah al-Shams) and Hal Ataka Hadithul Ghashiyah (Surah al-Ghashiyah). He would, in the Maghrib prayer, recite Surahs such as Qul HuwAllahu Ahad (Surah al-Ikhlas), Idha Ja'a Nasrullah (Surah al-Nasr) and Idha Zulzilat (Surah al-Zilzal). In the 'Isha prayer he would recite what he recited in the Dhuhr prayer; and in the 'Asr prayer he recited what he would recite in the Maghrib prayer.(۱)

۳۹. Also: Narrated from Ibn Abi 'Umayr from Abi Mas'ud al-Ta'i from Abi 'Abdillah (as): In the last rak'ah of the night prayer, the Noble Prophet used to recite Hal Ata 'alal Insan (Surah al-Dahr).(۲)

۴۰. In al-Misbah: It has been narrated that the Holy Prophet (S) used to recite nine Surahs in the (last) three rak'ahs (of the night prayer). In the first (rak'ah): Alhakumu al-Takathur (Surah al-Takathur), Inna Anzalna (Surah al-Qadr) and Idha Zulzilat (Surah al-Zilzal). In the second (rak'ah): al-Hamd (Surah al-Fatihah), Wal 'Asr (Surah al-'Asr) and Idha Ja'a Nasrullah (Surah al-Nasr). And in the single rak'ah of the Witr prayer: Qul Ya Ayyuhal Kafirun (Surah al-Kafirun), Tabbat (Surah al-Lahab) and Qul Huwallahu Ahad (Surah al-Ikhlas).(۳)

۴۱. In al-Khisal: Narrated from al-A'mash from Ja'far ibn

۱- Tahdhib al-Ahkam ۲:۹۵

۲- Ibid., ۲:۱۲۴

۳- Misbah al-Mutahajjid: ۱۳۲

Muhammad (as) who said: The Qunut is a required sunnah in every prayer – in the second rak'ah before the ruku' and after the recitation (of the Surahs).(۱)

۴۲. In al-'Awali: al-Barra' ibn 'Azib narrated: The Prophet (S) never offered any obligatory prayer without performing Qunut in it.(۲)

(Note: This has also been narrated from al-Husayn (as).(۳)

۴۳. From Husayn ibn Hamdan al-Hasini in al-Hidayah, from 'Isa ibn Mahdi al-Jawhari, from 'Askar the slave of Abi Ja'far, al-Rayyan the slave of al-Rid'a (as) and a group of other narrators – estimated at more than seventy men – from al-'Askari (as) who, in a lengthy hadith, said: Verily Allah (SwT) revealed to my grandfather the Holy Prophet (S): "I have distinguished you and 'Ali and My proofs (the twelve Imams (as)) from his lineage until the Day of Reckoning with ten qualities ...and (one of the qualities is) performing the Qunut in every second rak'ah.(۴)

۴۴. In Ma'ani al-Akbar: Narrated from Qasim ibn Salam who said: The (ruku' of the) Noble Prophet (S) was such that if water were to be poured onto his back it would settle (without flowing).(۵)

۴۵. In al-'Ilal: Narrated from Hisham ibn al-Hakam from Abi al-Hasan Musa (as), he said: I asked him: "What is the reason for saying 'Subhana Rabbiyal 'Adhimi wa Bihamdihi' in the ruku' and saying in the sujud 'Subhana Rabbiyal 'A'la wa Bihamdihi'?" He said: "O Hisham! When the Holy Prophet (S) was taken up (to the heavens on Mi'raj) and he prayed to Allah and recalled

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۱- al-Khisal: ۶۰۴, 'Uyun Akhbar al-Rid'a ۲:۱۲۲

۲- 'Awali al-La`ali ۲:۴۲, al-Mustadrak ۴:۳۹۶

۳- 'Awali al-La`ali ۲:۲۱۹ (also from al-Hasan), al-Mustadrak ۴:۳۹۶

۴- al-Mustadrak ۴:۳۹۵

۵- Ma`ani al-Akhbar: ۲۸۰, Da`aim al-Islam ۱:۱۶۲

what he had witnessed of His magnificence, his body trembled (out of fear) and he bowed down with his hands on this knees and started saying 'Subhana Rabbiyal 'Adhimi wa Bihamdihi' and when he stood from the ruku' he observed Him from a more (spiritually) elevated position, (so) he fell in prostration to Him saying 'Subhana Rabbiyal 'A'la wa Bihamdihi' and when he had said this seven times, the fear (he felt) was alleviated. From then on this became established as the sunnah."(۱)

۴۶. From al-Thaqafi in the book al-Gharat: Narrated from 'Ubayah who said: Amir al-Mu'minin (as) wrote to Muhammad ibn Abi Bakr: Observe your ruku' and sujud for the Holy Prophet (S) was the most perfect in his prayer and the most submissive in it. And when he went into ruku' he said 'Subhana Rabbiyal 'Adhimi wa Bihamdihi' three times … and when he performed the sajdah he said 'Subhana Rabbiyal 'A'la wa Bihamdihi'.(۲)

Note: This has also been mentioned in other narrations.(۳)

۴۷. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: When the Noble Prophet (S) performed the sajdah he would draw his knees to the ground before his hands.(۴)

Note: In many narrations from the Ahl al-Bayt (as) we find that it is recommended to place the hands on the ground before the knees while performing the sajdah.(۵) It is possible that the above narration points to bringing the knees close to the ground (without placing them (on it).

۴۸. Also: In

۱- Ilal al-Sharai' ۲:۳۳۲'

۲- al-Gharat ۱:۲۴۶

۳- al-Faqih ۱:۳۰۰

۴- al-Ja'fariyat: ۲۴۶

۵- al-Mustadrak ۴:۴۴۵

the narration from al-Husayn from 'Ali (as) who said: When the Prophet (S) performed the sajdah, he would prostrate with his palms on the ground and would extend his forearms until it would be possible for the person behind him to see his armpits.(1)

49. From Sayyid Rad'i in al-Majazat al-Nabawiyyah: It has been narrated that the Holy Prophet (S) would perform sajdah on the khumrah, which is a small mat made from the branches of the date palm tree.(2)

50. In al-Ja'fariyat: Muhammad informed us: Musa told me that my father told us from his father from his grandfather, Ja'far ibn Muhammad, from his father (as) who said: The Holy Prophet (S) used to pour water on the place where he performed his sujud.(3)

51. In al-Faqih: In his narration from Isma'il ibn Muslim from al-Sadiq from his father (as) who said: The Noble Prophet (S) had a short staff, with an iron tip at its lower end, which he would lean on. He would come out with it on the two 'eid days and would pray next to it.(4)

52. In al-Kafi: Narrated from Mu'awiyah ibn Wahab from Abi 'Abdillah (as) who said: The Holy Prophet (S) would place the short staff in front of him when he prayed.(5)

53. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: The Holy Prophet (S) would recite takbir in the two 'eid prayers and in the Istisqa' (prayer for rain) - in the first (rak'ah) seven times

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1- al-Ja'fariyat: 41

2- al-Majazat al-Nabawiyyah: 255 (and in this it is Humrah instead of Khumrah), al-Mustadrak 4:10

3- al-Ja'fariyat: 17, al-Mustadrak 1:356

4- al-Faqih 1:509, al-Ja'fariyat: 184

5- al-Kafi 3:296, Tahdhib al-Ahkam 2:322, al-Mustadrak 3:335

once for the 'Takbirat al-Ihram', five times for the five Qunuts and once before the) ruku') and in the second rak'ah five times (four times for the four Qunuts and once (before the ruku').(1)

(Note: This has been narrated in al-Manaqib with a detailed Explanation.(2)

54. Also: In a narration from 'Ali (as): in the two 'eid prayers, the Noble Prophet (S) used to recite Sabbihisma Rabbikal 'A'la (Surah al-'A'la) and Hal Ataka Hadith al-Ghashiyah ((Surah al-Ghashiyah).(3)

55. In al-Faqih: In his narration from Abi Ja'far (as) who said: The Holy Prophet (S) used to recite two rak'ahs when praying salat al-Istisqa' and he would ask Allah (SwT) to send rain (and supplicate) while he was sitting.

He (as) also said: He (S) started with the salah before the sermon and recited the (Surahs loudly.(4)

56. From al-Saduq in al-Hidayah: Abu Ja'far (as) said: It is from the sunnah for the people who live in cities to come out of their cities into an open field for the two 'eid prayers - except the people of Makkah, for they pray the 'eid prayer in Masjid al-(Haram.(5)

(Note: There are numerous similar narrations.(6)

57. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers (as) who said: When the Holy Prophet (S) left (his house) to go to the place of prayer, he would go using the route of al-Shajarah and on his way back he would go through al-Mu'arrish. He (S) intended to leave using the farther of the two routes and he intended

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1- al-Ja'fariyat: ۴۵

2- al-Manaqib ۴:۱۳

3- al-Ja'fariyat: ۴۰

۴- al-Ja’fariyat: ۴۵, Qurb al-Isnad: ۵۴, al-Faqih ۱:۵۳۵

۵- al-Hidayah : ۵۳

۶- al-Mustadrak ۶:۱۳۵, Tahdhib al-Ahkam ۳:۱۳۸, al-Faqih ۱:۵۰۸, al-Kafi ۳:۴۶۱

(to return using the nearer of the two.[1])

58. From al-Saduq in al-Hidayah: Amir al-Mu'minin (as) said: The sunnah is that the prayer of Istisqa' should be performed in open plains where the people can see the sky. The prayer of Istisqa' is not performed inside the masjid[2] except in Makkah.[3])

59. From Shaykh Warram ibn Abi Firas in Tanbih al-Khawatir: From Nu'man who said: The Noble Prophet (S) used to organize us in such a way that we would stand in straight lines – as straight at arrows - and he would give much importance to this especially when he saw that we had neglected it. One day he came and stood (for prayer) and as he was about to recite the takbir, he saw one man whose chest was in front of the others so he said: "O Servants of Allah! Keep your lines straight or else you will surely oppose each other."[4])

60. Also: From Ibn Mas'ud who said: The Holy Prophet (S) would put his hand on our shoulders before the prayer and say: "Stand in a straight line and do not differ for (if you do,) your hearts will disagree."[5])

Addendum to this Chapter

61. In Asrar al-Salah of al-Shahid al-Thani: The Holy Prophet (S) used to wait for the time of prayer and would have an intense yearning for it. He would be mindful of the entering of the prayer-time and would tell Bilal, his Mua'ddhin: "Gratify us O Bilal! (By announcing that it's time for prayer)."[6])

62. In Majmu'at Warram: From Amir

p: ٢٠٣

١- Awali al-La`ali ٢:٢٢١, al-Mustadrak ۶:١۴٩, al-Ja'fariyat: ۴٧'

٢- Plural of masjid. (Tr.)

٣- al-Hidayah: ٣٧, Tahdhib al-Ahkam ٣:١۵٠, Qurb al-Isnad: ۶۴, Bihar al-Anwar ٩١:٣٢١

۴- Majmu'at Warram: ٢۶٧

۵- Majmu'at Warram: ٢۶۶, Usul al-Sittata 'Ashar: ۶۶ and ١۵٢

۶- Asrar al-Salah: ١٢٠

al-Mu'minin (as) who said: Neither eating dinner nor anything else ever distracted the Noble Prophet (S) (from the prayer) and when the time for prayer entered, it was as if he knew neither his family member nor his close friend.(1)

63. In al-'Ilal: From Layth from Abi 'Abdillah (as) who said: Nothing distracted the Holy Prophet (S) from the Maghrib prayer when the sun had set, (and he would attend to nothing else) until he had prayed it.(2)

64. In al-Makarim: He (S) used to say: The coolness of my eyes(3) was placed in prayer and fasting.(4)

65. In the Amali of Shaykh Tusi: From Abi Harb ibn Abi al-Aswad al-Duwali from his father Abi al-Aswad, from Abi Dharr in a lengthy hadith from the Holy Prophet (S) who said: "O Aba Dharr! Allah (SwT) placed the coolness of my eyes in salah and He made it beloved to me as food is loved by the hungry and water by the thirsty, and when the hungry eats food he becomes satiated and when he drinks water he becomes quenched but I never get satiated by the salah (and always have a desire for more)."(5)

Note: This is also narrated by al-Tabarsi in al-Makarim and Shaykh Warram in his Majmu'ah.(6)

66. In Jami' al-Akhbar: When the Noble Prophet (S) used to pray, the state of his heart was like a cooking-pot boiling - out of fear of Allah (SwT).(7)

Note: This has also been narrated in other books.(8)

67. In al-Bihar from Bayan al-Tanzil of Ibn Shahr ashub:

1- Majmu'at Warram: ۳۲۳, 'Uddat al-Da'i: ۱۳۹

2- Ilal al-Sharai': ۳۵۰'

3- This expression is used to refer to something dear and close to one`s heart. (Tr.)

4- Makarim al-Akhlaq: ۳۴

۵- Amali al-Tusi ۲:۱۴۱

۶- Makarim al-Akhlaq: ۴۶۱, Majmu`at Warram: ۳۰۳

۷- Jami` al-Akhbar: ۹۶

۸- Bihar al-Anwar ۸۴:۲۴۸, Falah al-Sa`il: ۱۶۱

It is said that when the Holy Prophet (S) prayed, he would raise his eyes (looking) to the heavens but when the verse:

(Those who are humble in their prayers' (Surah al-Mu`minun (٢٣): ٢'

(was revealed, he lowered his head and cast his look on the ground.(١)

٦٨. In al-Faqih: It is the sunnah to recite the tawajjuh(٢) in six prayers – they are: The first rak'ah of the night prayer, the single Witr prayer, the first of the two rak'ahs of the midday prayer (i.e. nafilah of the Dhuhr), the first of the two rak'ahs of the prayer of Ihram, the first rak'ah of the nafilah of Maghrib and the first rak'ah of (all) the obligatory prayers.(٣)

(Note: He also narrated it in al-Khisal, al-Hidayah and al-Muqni'.(٤)

٦٩. In al-Ihtijaj: From Muhammad ibn 'Abdillah ibn al-Humayri – in a hadith on the answers to his questions from the one who is divinely protected: So he (S) answered him: The tawajjuh is entirely non-obligatory, and the highly recommended sunnah which has been agreed upon is (for one to recite):

وَجَّهْتُ وَجْهِیَ لِلَّذِی فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِیفاً مسْلِماً وَمَا أَنَا مِنَ الْمُشْرِکِینَ. إِنَّ صَلاَتِی وَنُسُکِی وَمَحْیَایَ وَمَمَاتِی لِلّٰهِ رَبِّ الْعَالَمِینَ لاَ شَرِیکَ لَهُ، وَبِذٰلِکَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِینَ. أَللّٰهُمَّ اجْعَلْنِی مِنَ الْمُسْلِمِینَ. أَعُوذُ بِاللّٰه السَّمِیعِ الْعَلِیمِ مِنَ الشَّیطَانِ الرَّجِیمِ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیمِ.

"I have turned myself wholly towards the One who originated the heavens and the earth and I am not from the polytheists. Verily my prayer and my sacrifice and my life and my death

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١- Bihar al-Anwar ٨٤:٢٥٦

٢- (Tr. The recitation `Wajjahtu Wajhiya Lilladhi Fataras-Samawati wal-Ardh ...`)

٣- al-Faqih ١:٤٨٤

٤- al-Khisal: ٣٣٣, al-Hidayah: ٣٨

are for Allah, the Lord of the Universe – He has no partner; and this is what I was commanded and I am from those who submit. O Allah! Place me among those who submit. I seek refuge with Allah from the accursed Shaytan. In the name of Allah, the All-beneficent the All-merciful ... and then recite (Surah) al-Hamd."(1)

70. In al-Khisal: From Abi al-Hasan ibn Rashid who said: I asked al-Rid'a (as) about the opening takbirat(2). He (as) said: "(They are) seven." I said: "It is narrated that the Holy Prophet (S) used to recite one takbir." He said: "The Noble Prophet (S) recited one takbir loudly and six softly."(3)

Note: al-Sadūq has narrated this in al-'Uyun.(4)

71. In Falah al-Sa'il: From Kurdin ibn Masma' in his well-known book, in his narration from the Holy Prophet (S): Then he would recite three takbirat (after completing the prayer), raising his hands to his ears, (and this is) a highly recommended sunnah which was prescribed by the Holy Prophet (S) when he received some glad tidings.(5)

72. In Amali of Shaykh al-Tusi: From Zurayq who said: I heard Aba 'Abdillah (as) say: It is from the sunnah to remain seated between the adhan and the iqamah in the morning (Fajr) prayer and the Maghrib and 'Isha prayers - there is no supererogatory prayer between the adhan and the iqamah (in these prayers). And it is (from) the sunnah to offer two rak'ahs of nafilah between the adhan and the iqamah in the Dhuhr and 'Asr

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1- al-Ihtijaj: 486

2- Plural of takbir (Tr.)

3- al-Khisal: 347

4- Uyun Akhbar al-Ridha 1:217`

5- Falah al-Sa`il: 135

(prayers.(1

73. In al-Makarim: From Zurarah from Abi Ja'far (as) in a hadith: It was prescribed as the sunnah that ladies should not raise their heads from the ruku' and the sujud until (the men have raised (their heads).(2

74. In Ma'ani al-Akhbar: From Qasim ibn Salam in a hadith (from an infallible): When he (S) performed the ruku' he did not lower his head completely nor did he raise it until it (was above the rest of his body, rather (he maintained a position) between the two.(3

75. In al-'Ilal: From 'Abdillah ibn Maimun from Ja'far ibn Muhammad from his father who said: When the Noble Prophet (S) heard the sound of a child crying while he was praying, he would hasten the prayer so that the child's mother could attend to her (child.(4

76. In al-Kafi: From Abi Basir from Abi 'Abdillah (as) who said: The length of the Holy Prophet's (S) saddle was one cubit and when he prayed (while on a journey) he would place it in front of him so that it may act as a barrier from anyone who passed in front (of him.(5

77. Also: From Aban ibn Taghlub who said: I asked to Aba 'Abdillah (as): "At what time did the Holy Prophet normally pray the Witr?" He said: "Like the time between sunset (and the Maghrib prayer (i.e. a very short time before the Fajr prayer)."(6

78. In al-Faqih: From al-Halabi from Abi 'Abdillah (as) who said: It was prescribed as the sunnah that one should eat

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1- Amali al-Tusi 2:306

2- Makarim al-Akhlaq: 95, Qurb al-Isnad: 10, 'Ilal al-Sharai': 344

3- Ma'ani al-Akhbar: 280

4- Ilal al-Sharai': 344'

5- al-Kafi 3:296, Tahdhib al-Ahkam 2:322

al-Kafi ۳:۴۴۸ -۶

on the day of Fitr before going for the prayer and not to eat on the day of Ad'ha until after the ('eid) prayers.(1)

79. In al-Kafi: From Fudhayl ibn Yasar from Abi 'Abdillah (as) who said: A small mat (used in prostration) was brought for my father on the day of Fitr but he asked that it be taken away, then he said: "On this day the Holy Prophet (S) used to like looking at the horizon and placing his forehead on the earth."(2)

Note: This has been narrated in al-Da'aim and in al-Faqih, and in it the day of Ad'ha is also mentioned after the day of Fitr.(3)

80. Also: From Layth al-Muradi from Abi 'Abdillah (as): It was said to the Holy Prophet (S) on the day of Fitr or the day of Ad'ha: "If only you would pray (the 'eid prayer) in your masjid!" He replied: "I like to come out to the horizons of the (open) sky."(4)

81. In al-Muqni'ah: It is narrated that on the two 'eids the Prophet (S) used to wear a Burda (a kind of striped garment) and a turban - whether it was winter or summer.(5)

82. In the 'Allamah's Nihayah: The Noble Prophet (S) would come out on the day of 'eid reciting the takbir loudly.(6)

83. In al-Kafi: From Muhammad ibn Fad'l al-Hashimi from Abi 'Abdillah (as) who said: There is a two rak'ah prayer that is sunnah to perform only in Madinah and nowhere else, and it is to be performed in the

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1- al-Faqih ۱:۵۰۸, al-Hidayah: ۵۳

2- al-Kafi ۳:۴۶۱

3- Da'aim al-Islam ۱:۱۸۵, al-Faqih ۱:۵۰۸

4- al-Kafi ۳:۴۶۰

5- al-Muqni'ah: ۲۰۲, Tahdhib al-Ahkam ۳:۱۳۰

6- Nihayat al-Ahkam ۲:۶۶

Holy Prophet's (S) masjid on the two 'eid days before proceeding for the 'eid prayers. This is not done (anywhere) except in Madinah because (this is how) the Holy Prophet (S) performed it.(١)

٨۴. In al-'Uyun: From Yasir al-Khadim and from Rayyan ibn Salt and others from those who narrated it from Abi al-Hasan al-Rid'a (as) in a hadith: When the (day of) 'eid came, Ma'mun sent for al-Rid'a (as) asking him to ride to the 'eid prayer and give the sermon … and when Ma'mun insisted, he (as) said: O Amir al-Mu'minin(٢), if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the 'eid prayer as the Prophet (S) came out and as Amir al-Mu'minin 'Ali ibn Abi Talib (as) came out … so at sunrise al-Rid'a performed ghusl and wore a white turban made of cotton, placing one end of it on his chest and another end between his shoulders and said to all his slaves: "Do as I have done." Then he took a short staff in his hand and came out and we were with him. He (as) was barefoot, having rolled-up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward the heavens and recited the takbir four times … and when he came to the door he stopped briefly and said:

أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ،

١- al-Kafi ٣:۴۶١, Tahdhib al-Ahkam ٣:١٣٧, al-Faqih ١:۵٠٩

٢- This title is rightfully reserved for Imam 'Ali (as) but Imam al-Rid'a (as) had to use this title for Ma'mun as a form of dissimulation.

عَلى مَا هَدَانَا، أَللَّهُ أَكْبَرُ عَلى مَا رَزَقَنَا مِنْ بَهِيمَهِ الأَنْعَامِ، وَالْحَمْدُ لِلَّهِ عَلى مَا أَبْلاَنَا.

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest for that which He has" guided us to. Allah is the Greatest for what He has granted us of sustenance from the livestock, and all praise is due to Allah for what He has destined for us."

He recited this loudly and we also recited it loudly … and he said this three times … and Abu al-Hasan (as) would walk and stop briefly after every ten steps, reciting the takbir four times.(1)

85. In al-Faqih: In al-Sakuni's narration: When the Holy Prophet (S) went for the 'eid prayer, he did not return using the same route that he had taken when he started, rather he would take another route.(2)

Note: This has also been narrated in al-Da'aim.(3)

86. In al-Tahdhib: In his narration from 'Isa ibn 'Abdillah, from his father, from his grandfather, from 'Ali (as) who said: The Holy Prophet (S) never used to recite more than one takbir in the two 'Eid prayers, until the time al-Husayn (as) was slow to speak (as a child). One day, his mother (as) dressed him and sent him with his grandfather and when he (as) recited the takbir, al-Husayn (as) also recited the takbir, repeating after the Noble Prophet (S) (and he did this) seven times. Then in the second rak'ah the Holy Prophet (S) recited the takbir and al-Husayn repeated it after him five times. From

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1- 'Uyun Akhbar al-Rid'a ۲:۱۴۹
2- al-Faqih ۱:۵۱۰
3- Da`aim al-Islam ۱:۱۸۶

then on, the Holy Prophet (S) made it a sunnah and this sunnah is still practiced until (today.(١

(Note: This has also been narrated in al-Manaqib.(٢

In Nawadir al-Rawandi: In his narration from Musa ibn Ja'far from his fathers from .٨٧ 'Ali (as) who said: It was the sunnah in the prayer of Istisqa' that the Imam should stand and pray two rak'ahs and then extend his hands and supplicate (to Allah (SwT) (for rain).(٣

In al-'Ilal: In his narration from Abi Hamzah Anas ibn 'Ayyad' al-Laythi from Ja'far .٨٨ ibn Muhammad from his father (as): When the Prophet (S) prayed for rain, he looked at the heavens and turned his cloak from right to left and left to right (inside out). He said: I asked him: What is the meaning of this? He (S) said: It was a sign between him (and his companions (of) turning the drought into abundance.(٤

(Note: This has also been mentioned in al-Kafi, al-Tahdhib, al-Fiqh and al-Da'aim.(٥

:In al-Faqih: When the Holy Prophet (S) supplicated for rain he would recite .٨٩

أَللّٰهُمَّ اسْقِ عِبَادَکَ وَبَهَائِمَکَ، وَانْشُرْ رَحْمَتَکَ، وَأَحْيِی بِلَادَکَ الْمَيِّتَهَ.

O Allah! Give water to Your servants and Your creatures, and spread Your mercy, " ".and give life to Your lifeless land

(And he would repeat it three times.(٦

In al-Ja'fariyat: From 'Ali ibn Abi Talib (as) who said: The rain from which comes .٩٠ sustenance of the animals is from under the 'Arsh(٧). It is for this reason that the Holy Prophet (S) would go outside the first time it rained and he

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١- Tahdhib al-Ahkam ٣:٢٨٦

٢- al-Manaqib ٤:١٣

٣- Nawadir al-Rawandi: ٢٩, Bihar al-Anwar ٩١:٣١٥, al-Ja'fariyat: ٤٩

۴- Ilal al-Sharai': ۲۴۶'

۵- al-Kafi ۳:۴۶۳, Tahdhib al-Ahkam ۳:۱۴۹-۱۵۰, al-Faqih ۱:۵۳۵, Da`aim al-Islam ۱:۲۰۳

۶- al-Faqih ۱:۵۲۷

۷- (Tr. (The Exalted `Throne` of Allah (SwT).)

(would stand (there) until his head and his beard became soaking wet.(1)

(Note: This has been narrated by al-Rawandi in his Nawadir with a slight difference.(2)

91. Also in al-Ja'fariyat: From 'Ali (as): When the Prophet (S) saw rain he said: "O Allah! Make it a beneficial rainfall."(3)

92. In al-Tahdhib: In his narration from 'Abdillah ibn Maimun from Ja'far from his father (as) who said: When the Noble Prophet (S) went for the Jumu'ah (Friday) prayer, he sat on the pulpit until the Mua'ddhin had finished (calling the adhan).(4)

93. In al-Tahdhib: From 'Amr ibn Jami' narrating from 'Ali (as) who said: It is from the sunnah that when the Imam ascends the pulpit, he should salute (i.e. say 'salamun 'alaykum' to) the people when he faces them.(5)

94. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his father, from his grandfather (as) that the Holy Prophet (S) used to give two sermons (separating them) by sitting (briefly) and then standing.(6)

95. Also: In his narration from Ja'far ibn Muhammad, from his father (as) who said: Make your recitation (of the Surahs) audible in the Jumu'ah prayer as this is a sunnah.(7)

96. Also: In his narration from Ja'far ibn Muhammad from his father (as) who said: The Holy Prophet (S) used to pray the Jumu'ah prayer when the sun passed the midpoint of the sky.(8)

97. Also: In his narration from 'Ali ibn al-Husayn (as) who said: Performing the Qunut in the Jumu'ah prayer is (from the) sunnah.(9)

98. In al-Da'aim: From Ja'far ibn

1- al-Ja'fariyat: 241, al-Mustadrak 6:191

2- Nawadir al-Rawandi: 41

۳- al-Ja’fariyat: ۲۱۷

۴- Tahdhib al-Ahkam ۳:۲۴۴

۵- Ibid.

۶- al-Ja’fariyat: ۴۳

۷- Ibid.

۸- al-Ja’fariyat: ۴۴

۹- Ibid., ۴۳

Muhammad (as): The sunnah is for the Imam to recite, in the first rak'ah of the Jumu'ah prayer, Surah al-Jumu'ah and in the second rak'ah, Surah al-Munafiqun.(١)

٩٩. In al-Tahdhib: In his narration from al-Sakuni from Ja'far, from his father, from his fathers, from 'Ali (as): When the Noble Prophet (S) entered the masjid while Bilal was reciting the iqamah, he sat down (and did not perform any supererogatory prayers).(٢)

١٠٠. al-Shahid al-Thani in al-Dhikra: From Sahl al-Sa'idi who said: Between the Holy Prophet's (S) place of prayer and the wall, there was a passage for the sheep.(٣)

١٠١. In al-Tahdhib: In his narration from Hisham ibn Salim who asked Aba 'Abdillah (as) about the tasbih (that is recited in the prayer), so he said: You say 'Subhana Rabbiyal 'Adheem' in ruku' and in sujud you say 'Subhana Rabbiyal 'A'la' then he said: The obligatory recitation of this tasbih is once and the sunnah is thrice and excellence is in (reciting it) seven times.(٤)

١٠٢. Also: In his narration from Muhammad ibn Abi Hamzah from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to recite fifteen verses of the Holy Qur'an in every rak'ah, and his ruku' was the same duration as his qiyam (standing), and his sujud was the same duration as his ruku', and the duration after raising his head from the ruku' and (after raising his head from) the sujud was equal.(۵)

Note: It is narrated differently in al-Kafi.(۶)

١٠٣. Also: In his narration from Zurarah from Abi Ja'far (as) who

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١- Da`aim al-Islam ١:١٨٣

٢- Tahdhib al-Ahkam ٢:٢٨١

٣- Dhikra al-Shi'ah: ١۵٣, al-Mustadrak ٣:٣٣۶

۴- Tahdhib al-Ahkam ٢:٨١

۵- Ibid., ٢:١٢٣

al-Kafi ٣:٣٢٩ -٦

said: The Noble Prophet (S) used to pray two rak'ahs of subh – that is the Fajr prayer – when dawn came and daylight was visible.(1)

Note: This has also been mentioned in al-Gharat of al-Thaqafi.(2)

104. Also: In his narration from Ishaq ibn al-Fad'l (who said) that he asked Aba 'Abdillah (as) about performing the sujud on mats and woven reeds. He said: "There is no problem, but I prefer that one should prostrate on the earth, for the Holy Prophet (S) loved to place his forehead on the earth - so I like for you (to do) that which the Holy Prophet (S) loved (to do)."(3)

105. Also: In his narration from Abi 'Abdillah (as) – about the nafilah prayers – he said: The sunnah regarding the daytime prayers is that they be recited softly and the sunnah with regards to the night prayers is that they should be recited audibly.(4)

106. Also: al-Harth said: I heard him saying: 'Qul Huwallahu Ahad' (Surah al-Ikhlas) is (equal to) a third of the Qur'an and 'Qul Ya Ayyuhal Kafirun' (Surah al-Kafirun) is equivalent to a quarter (of the Holy Qur'an); and the Noble Prophet (S) used to repeat 'Qul Huwallahu Ahad' in the Witr prayer (three times) so that he may gain (the reward for) the recitation of the whole Qur'an.(5)

107. In al-Faqih: From Zurarah who said: I heard Aba Ja'far (as) saying: The supplication (recited) after the obligatory prayer is better than the supererogatory prayer; and this is how the sunnah had been

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1- Tahdhib al-Ahkam ٢:٣۶

2- al-Gharat ١:٢۴۶, al-Mustadrak ٣:١١۶, Bihar al-Anwar ٨٣:٢٣

3- Tahdhib al-Ahkam ٢:٣١١

4- Ibid., ٢:٢٨٩

5- Tahdhib al-Ahkam ٢:١٢۴

(prescribed.(١)

١٠٨. In al-Tahdhib: In his narration from Abi Harun al-Makfuf from Abi 'Abdillah (as) who said: "O Aba Harun! We (the Ahl al-Bayt) instruct our children to recite the tasbih of Fatimah (as) just as we instruct them to recite the salah, so always recite it, for one who recites it will never become miserable."(٢)

١٠٩. In Qurb al-Isnad: From Husayn ibn 'Alwan from Ja'far from his father (as) who said: The Holy Prophet (S) said to 'Ali (as): "O 'Ali! You must recite the 'ayat al-Kursi' after every obligatory prayer, for surely none can persist in (doing) this except a prophet, one who is truthful or a martyr."(٣)

Note: This has also been narrated in al-Da'aim.(۴)

١١٠. In al-Da'aim: The Holy Prophet (S) used to recite (the following) in the (first) two rak'ahs before the Witr prayer: In the first (rak'ah) 'Sabbihisma Rabbikal 'A'la' (Surah al-'A'la), in the second 'Qul Ya Ayyuhal Kafirun' (Surah al-Kafirun) and in the third (rak'ah), in which the Qunut is recited, (he used to recite) 'Qul Huwallahu Ahad' (Surah al-Ikhlas); and all this is after (reciting) 'Fatihat al-Kitab' (Surah al-Hamd).(۵)

١١١. In 'Awarif al-Ma'arif: Amir al-Mu'minin (as) narrated that the Noble Prophet (S) used to say in his sajdah:

أَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ آمَنْتُ وَلَکَ أَسْلَمْتُ، سَجَدَ وَجْهِی لِلَّذِی خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَکَ اللّٰهُ أَحْسَنُ الْخَالِقِینَ.

"O Allah! I have prostrated before You, and believed in You and submitted myself to You. My face has prostrated to the One who created it and fashioned it, giving it

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١- al-Faqih ١:٣٢٨

٢- Tahdhib al-Ahkam ٢:١٠۵

٣- Qurb al-Isnad: ۵۶

۴- Da`aim al-Islam ١:١۶٨

Ibid., ۱:۲۰۵ -۵

(the power of) hearing and sight; so blessed is Allah the best of Creators."(۱)

۱۱۲. In the book al-Gharat of al-Thaqafi: From 'Ubayah who said: Amir al-Mu'minin (as) wrote to Muhammad ibn Abi Bakr: Observe your ruku' ... and when the Holy Prophet (S) stood from the ruku' he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، أَللَّهُمَّ لَکَ الْحَمْدُ مِلْءَ سَمٰوَاتِکَ، وَمِلْءَ أَرْضِکَ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ.

"Allah listens to the one who glorifies Him. O Allah! Glory be to You, (a glory that is) filling Your heavens and filling Your earth and filling up whatever You wish."(۲)

۱۱۳. In al-Bihar from al-Dhikra: On the supplication recited between the two sajdahs – it has been narrated from the Holy Prophet (S) that he used to say between them:

أَللَّهُمَّ اغْفِرْ لِی وَارْحَمْنِی وَ أَجِرْنِی وَعَافِــنِی إِنِّی لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ. تَبَارَکَ اللَّهُ رَبُّ الْعَالَمِينَ.

"O Allah! Forgive me, and have mercy on me, and keep me safe and grant me well-being. I am needy of the good that You have sent down to me. Blessed is Allah, the Lord of the Universe."(۳)

۱۱۴. In al-'Awarif al-Ma'arif: Maimunah, the wife of the Holy Prophet (S), narrated: A khumrah(۴) would be laid out in the masjid for the Holy Prophet (S) to pray on.(۵)

۱۱۵. In al-Hidayah of Husayn ibn Hamdan al-Hasini: From 'Isa ibn Mahdi al-Jawhari and many others, in a hadith from Abi Muhammad al-'Askari (as): Allah revealed on my grandfather, the Prophet (S): I have distinguished you and 'Ali, and My proofs from him

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۱- Awarif al-Ma`arif: ۲۸۴`

۲- al-Gharat ۱:۲۴۶

۳- Bihar al-Anwar ۸۵:۱۳۷

۴- A mat made from branches and leaves of the date palm (Tr.)

۵- Awarif al-Ma'arif: ۱۰۳'

until the Day of Reckoning (i.e. from his progeny), and your followers with ten (qualities: (Performing) the ta'fir(1) after every prayer.(2)

116. (In al-Majma': When he (S) prayed, he would be steadfast in his prayer.(3)

117. In Durr al-La'ali of Ibn Jumhur, in a hadith: The most liked prayers in the eyes of the Noble Prophet (S) were the ones that were regularly offered, even if they were few. And when he would offer any prayer from the prayers, he would do so (regularly.(4)

118. In 'Ilal al-Sharai': In his narration from Anas ibn Malik who said: I heard the Holy Prophet (S) saying: "Two rak'ahs offered in the middle of the night is surely dearer to (me than the world and what is in it."(5)

119. Al-Saduq in Fadha'il al-Ash'hur: In his narration from 'Abdillah ibn Mas'ud, from the Holy Prophet (S) who said: I swear by the One who sent me with the Truth - Jibra'il informed me from Israfil, from his Lord the Almighty that He (SwT) said: The one who prays on the last night of the month of Ramad'an ten rak'ahs, reciting in every rak'ah 'Fatihat al-Kitab' (Surah al-Hamd) once and 'Qul Huwallahu Ahad' (Surah al-Ikhlas) :ten times and reciting in his ruku' and his sujud ten times

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلاَ إِلٰهَ إِلاَّ اللّٰهُ وَاللّٰهُ أَكْبَرُ.

"Subhanallahi wal Hamdu Lillahi wa La Ilaha Illallahu Wallahu Akbar" and recites the tashahhud and salam after every two rak'ahs. And when he completes the last of the ten rak'ahs, after the salam

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1- The act of rubbing one`s cheeks on the earth while prostrating. (Tr.)

2- al-Mustadrak 3:290 Hadith no. 7

3- We did not find this in al-Majma'.

4- al-Nuri has narrated it in al-Mustadrak 7:539 quoting from Durr al-La`ali.

5- 'Ilal al-Sharai': 363

he recites: ‘Astaghfirullah’ one thousand times after which he goes into sajdah and :says

يَا حَيُّ يَا قَـيُّومُ، يَا ذَا الْجَلاَلِ وَالإِكْرَامِ، يَا رَحْمٰنُ الدُّنْـيَا وَالآخِرَهِ وَرَحِيمَهُمَا، يَا أَرْحَمَ الرَّاحِمِينَ، يَا إِلٰهَ الأَوَّلِينَ وَالآخِرِينَ، إِغْفِرْ لَنَا ذُنُوبَنَا، وَتَقَبَّلْ مِنَّا صَلاَتَنَا وَصِيَامَنَا وَقِيَامَنَا.

O Ever-Living! O Self-Subsisting! O Lord of Might and Majesty! O Merciful in this world“ and hereafter and Compassionate in them both! O Most Merciful of mercifuls! O Master of the first ones and the last ones! Forgive us our sins and accept from us our ”prayers and fasting and good deeds

The Noble Prophet (S) said: This was a gift especially for me and the men and… women of my Ummah which Allah (SwT) did not give anyone before me, from the (prophets and others.(١

In ‘Awarif al-Ma’arif: The Holy Prophet (S) used to pray upon entering his house, .١٢٠ before sitting down, four (rak’ahs). And in these four rak’ahs he recited Surah (Luqman, Yasin, al-Dukhan and al-Mulk.(٢

From al-Tahdhib: In his narration from Ibn Sinan from Abi ‘Abdillah (as) who said: .١٢١ The sunnah regarding the adhan on the day of ‘Arafah is that one should recite it followed by the iqamah for the Dhuhr prayer, and then the prayer is performed. Then one should stand and recite the iqamah for ‘Asr without the adhan; and the same (should be done in the Maghrib and ‘Isha prayers in Muzdalifah.(٣

From al-Kafi: In his narration from Muhammad ibn Muslim from Abi Ja’far (as) .١٢٢ who said: When the Holy Prophet (S) heard the

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Fadha`il al-Ash`hur al-Thalathah: ١٣۴-١٣۵ -١

Awarif al-Ma’arif: ٣٣۵‘ -٢

Tahdhib al-Ahkam ٢:٢٨٢, Wasa`il al-Shi’ah ۴:۶۶۵ -٣

Mua’ddhin calling out the adhan, he repeated after him (saying) everything that he (was saying.(۱)

۱۲۳. From al-Tahdhib and al-Istibsar: In his narration from Zurarah and Fud’ayl ibn Yasar from Abi Ja’far (as) who said: When the Noble Prophet (S) was taken up (on Me’raj), as he reached the Bayt al-Ma’mur the time for prayer entered. So Jibra’il recited the adhan and iqamah and the Holy Prophet (S) came forward and the angels and the prophets lined up behind the Prophet (S). He said: We asked him: How did he (recite the adhan? He replied: (He said

أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، أَشْـهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّٰهَ، أَشْـهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللّٰهَ، أَشْـهَدُ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ، أَشْـهَدُ أَنَّ مُحَمَّداً رَسُولُ اللّٰهَ، حَيَّ عَلى الصَّلاَـةِ، حَيَّ عَلى الصَّلاَـةِ، حَيَّ عَلى الْفَلاَـحِ، حَيَّ عَلى الْفَلاَـحِ، حَيَّ عَلى خَيْرِ الْعَمَـلِ، حَيَّ عَلى خَيْرِ الْعَمَلِ، أَللّٰهُ أَكْبَرُ، أَللّٰهُ أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللّٰهِ، لاَ إِلٰهَ إِلاَّ اللّٰهَ.

:And the iqamah was similar except that it included

قَدْ قَامَتِ الصَّلاَةِ، قَدْ قَامَتِ الصَّلاَةِ.

:Which was recited between the

حَيَّ عَلى خَيْرِ الْعَمَلِ.

:And

أَللّٰهُ أَكْبَرُ.

And the Holy Prophet (S) instructed Bilal (to recite it like this) and he continued reciting (this adhan until the Prophet (S) passed away.(۲) And (۳

۱۲۴. In Majma’ al-Bayan: In his narration, Anas ibn Malik said: The Noble Prophet (S) used to offer the sacrifice (of Ad’ha) before praying, so he was commanded (by Allah ((SwT)) to pray first then offer the sacrifice.(۴

۱۲۵. In al-Majma’ of al-Tabarsi: In his narration from Jabir ibn Samarah: I did not

al-Kafi ۳:۳۰۷, Wasa`il al-Shi'ah ۴:۶۷۱ -۱

Tahdhib al-Ahkam ۲:۶۰, al-Istibsar ۱:۳۰۵, Wasa`il al-Shi`ah ۴:۶۴۴ -۲

The adhan as has been mentioned in this hadith and which is also found in various -۳ compilations of ahadith including Bihar al-Anwar is `incomplete` according to the accepted ahadith from the Prophet (S) and A`immah (as) who have taught us how the Adhan must be performed and as has been detailed in the various books of jurisprudence by the scholars. Various copies of Bihar al-Anwar were checked and all narrated the incident the same way. Thus, it is possible that the entire hadith has not been narrated completely from the Prophet (S) or because the books of ahadith of the Ahlul Bayt (as) have been constantly under attack and desecration in the past and thus, the entire hadith may have been lost. (Ed. – As answered by the office of (Ayatullah al-'Udhma Hajj Shaykh Nasir Makarim Shirazi

(Majma' al-Bayan ۱۰:۵۴۹ – Surah al-Kawthar (۱۰۸ -۴

see the Holy Prophet (S) delivering a sermon but that he would do so while standing, so whoever tells you that he delivered sermons while sitting, know that he is lying.(١)

Note: This has also been narrated from 'Abdillah ibn Mas'ud.(٢)

١٢۶. In al-Khisal: In his narration from 'Aishah that she said: "When the Holy Prophet (S) was with me, he used to pray two rak'ahs after the 'Asr prayer."(٣)

١٢٧. In al-Ikhtisas: When the Holy Prophet (S) delivered a sermon, in the end he would say: "Paradise (is) for the one whose character is good, whose nature is pure, whose deeds performed in secret are pious, whose actions performed in the open are virtuous, who gives away the best of his wealth in charity, who abstains from useless talk and who treats the people more fairly than (he treats) himself."(۴)

١٢٨. In 'Uyun Akhbar al-Rid'a (as): With different chains of narrators from al-Fad'l ibn Shadhan, from al-Rid'a (as) who, in his letter to Ma'mun, said: Reciting 'Bismillahir-Rahmanir-Rahim' audibly in all the prayers is (from the) sunnah.(۵)

Note: This means (that it is sunnah to do this) in all the prayers in the day and night, whether obligatory or voluntary.

١٢٩. In Majma' al-Bayan: In his narration from Asbagh ibn Nubatah, from Amir al-Mu'minin (as) who said: When this Surah – al-Kawthar – was revealed, the Noble Prophet (S) asked Jibra'il: "What is this sacrifice that my Lord has asked of me?" He said: "It is not a sacrifice, rather He is commanding that when you

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١- Surah al-Jumu'ah (۶٢) – Majma' al-Bayan ١٠:٢٨٩)

٢- Ibid.

٣- al-Khisal ١:٧١, Bihar al-Anwar ٨٣:١۴٨

۴- al-Ikhtisas: ٢٢٨, al-Mustadrak ١١:٣٠٩

۵- Uyun Akhbar al-Rid'a ٢:١٢٢, Wasa`il al-Shi'ah ۴:٧۵٨'

commence the prayer you should raise your hands as you recite the takbir, and (again) when you go into ruku', and when you raise your head from the ruku', and when you go into sajdah - for this is our prayer and the prayer of the angels in the seven heavens. Surely there is a beautification for everything, and the beautification for the salah is raising the hands with the recitation every takbir." (۱)

Note: This has also been narrated in al-Durr al-Manthur. (۲)

۱۳۰. From al-Tahdhib: In his narration from 'Ali ibn Ja'far who said: I asked Aba al-Hasan (as) about the recitation of adhan from the minarets – is it a sunnah? He replied: At the time of the Holy Prophet (S) the adhan was recited on the ground and there were no minarets in those days. (۳)

۱۳۱. From al-Faqih: In his narration from Hasan ibn al-Sirri from Abi 'Abdillah (as) who said: It is from the sunnah for a man to put his fingers in his ears when he recites the adhan. (۴)

Note: This has also been narrated in al-Tahdhib. (۵)

۱۳۲. In al-Tahdhib: In his narration from Ibn Sinan who said: I asked him about the call (of adhan) before dawn (- is it permissible?) He said: No problem, however the sunnah is with the (recitation at) dawn. (۶)

۱۳۳. In al-Da'aim: From Abi 'Abdillah Ja'far ibn Muhammad (as) that he said: In the event of a solar or lunar eclipse, the Holy Prophet (S) would tell the people: "Go to your masajid quickly." (۷)

۱۳۴. Also: The

p: ۲۲۱

۱- Majma' al-Bayan ۱۰:۵۵۰ – Surah al-Kawthar (۱۰۸)

۲- al-Durr al-Manthur ۶:۴۰۳ – Surah al-Kawthar (۱۰۸)

۳- Tahdhib al-Ahkam ۲:۲۸۴, Wasa`il al-Shi'ah ۴:۶۴۰

۴- al-Faqih ۱:۲۸۴, Wasa`il al-Shi'ah ۴:۶۴۱

۵- Tahdhib al-Ahkam ۲:۲۸۴

۶- Tahdhib al-Ahkam ۲:۵۳

۷- Da`aim al-Islam ۱:۲۰۰

(sunnah is to pray (Salat al-ayat) in the masjid if they are praying in congregation.(١)

(Chapter ١٧: The Adab of Sawm (Fasting

point

١. In al-Faqih: Narrated from Muhammad ibn Marwan who said: I heard Aba 'Abdillah (as) saying: The Prophet (S) would fast so much that it would be said he does not break his fast and he would stop fasting for so long that it would be said he does not fast. Then he fasted on alternative days. Then he fasted on Mondays and Thursdays. In the end he turned to fasting three days a month: the Thursday in the beginning of the month, the Wednesday in the middle of the month and the Thursday at the end of the month; and he (S) would say: "This is the fasting of the lifetime".

He (as) also said: My father (as) used to say: None is more disliked by Allah (SwT) than a person who is told: "The Noble Prophet would do this and that" and replies: "Allah (SwT) would not punish me for my effort in (performing more) prayer and fasting" – as if he thinks that the Holy Prophet (S) left out something that was excellent because he was unable to perform it.(٢)

٢. In al-Kafi: Narrated from Muhammad ibn Muslim from Abi 'Abdillah (as): In the beginning of his prophetic mission, the Holy Prophet (S) used to fast so much that it would be said he never breaks his fast, and he would stop fasting for so long that it would be said he doesn't

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١- Ibid., ١:٢٠٢

٢- al-Faqih ٢:٨١, Makarim al-Akhlaq: ١٣٨, al-Kafi ۴:٩٠, Qurb al-Isnad: ۴٣, Tahdhib al-Ahkam ۴:٣٠٢

fast. Then he left this (practice) and started fasting on alternative days - and this was the fasting of Prophet Dawud (as). Then he stopped this and fasted on the three days of al-Ghurr (the thirteenth, fourteenth and fifteenth of every month). He then left this (practice) also and separated the fasts by ten days, (fasting) on two Thursdays with one Wednesday in-between, and he (S) continued this until he passed away.(۱)

۳. In Hadith al-Arba'mi'ah: He (S) said: Fasting on three days every month, (on) two Thursdays with a Wednesday in-between, and fasting in the month of Sha'ban, removes devilish insinuations and anxieties from the heart ... and we (the Ahl al-Bayt) fast on two Thursdays with a Wednesday in-between.(۲)

۴. In al-Kafi: Narrated from 'Anbasah al-'Abidi who said: The Noble Prophet (S) passed away while (continuing the practice of) fasting in the month of Sha'ban and Ramad'an, and three days in every (other) month.(۳)

۵. From al-Saduq in his two books al-Ma'ani and al-Majalis: Narrated from Abi Basir from al-Sadiq from his fathers (as): One day, the Holy Prophet (S) asked his companions: "Who from among you fasts the (whole) lifetime?" Salman said: "I do, O Prophet of Allah." A man said to Salman: "I have seen you eating on most days!" He said: "It is not as you think. I fast on three days every month (and) Allah has said:

"Whoever performs a good deed he shall have ten like it ..." (Surat al-An'am (۶): ۱۶۰)

And I join Sha'ban with

۱- al-Kafi ۴:۹۰

۲- al-Khisal ۲:۶۱۲

۳- al-Kafi ۴:۹۱

".Ramad'an, so this is fasting of the lifetime

Also (it is mentioned that) the Holy Prophet (S) told the man: "Where else will you find (the likes of Luqman the wise? Ask him and he will tell you."(١)

From Ahmad ibn Muhammad ibn 'Isa in his Nawadir: From 'Ali ibn Nu'man from .۶ Zur'ah who said: I asked Aba 'Abdillah (as) whether the Noble Prophet (S) used to fast in the month of Sha'ban. He replied: "Yes, but he did not fast the whole of it." I said: "How many days did he not fast?" He said: "He discontinued fasting on some days (of Sha'ban)." I asked him this question thrice and he gave me the same answer, adding nothing more to 'he discontinued fasting on some days'. I asked him this question (again after one year and he replied in the same way.(٢)

In al-Kafi: Narrated from 'Amr ibn Khalid from Abi Ja'far (as) who said: The Holy .٧ Prophet (S) used to fast in Sha'ban and Ramad'an, joining them both together, but instructing the people not to join them. He (as) would say: "They are both the months (of Allah, and they are atonement for the sins of the past and future."(٣)

Note: It is possible that the instruction for not joining the fasts of the two months refers to not fasting continuously for the two months, as has been mentioned in some of our ahadith where there is an instruction to disjoin (the two) even if it be by (not fasting

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Ma'ani al-Akhbar: ٢٣۴, Amali al-Saduq: ٣٧ -١

We do not have the Nawadir of Ahmad ibn Muhammad ibn 'Isa, Wasa`il al-Shi'ah -٢ ٧:٣۶٧

al-Kafi ۴:٩٢, al-Faqih ٢:٩٣, Tahdhib al-Ahkam ۴:٣٠٧, al-Khisal: ۶٠۶ -٣

(on) a day in the middle of the month.(1)

8. In al-Makarim: From Anas who said: The Holy Prophet (S) had a drink with which he would break his fast and a drink for sahr. Sometimes he would have only one (drink) – sometimes it would be milk and sometimes it would be a drink with soaked bread.(2)

9. In al-Kafi: Narrated from Ibn al-Qaddah from Abi 'Abdillah (as) who said: The first thing that the Noble Prophet (S) broke his fast with in the season of fresh dates was fresh dates and in the season of dry dates was dry dates.(3)

10. Also: Narrated from al-Sakuni from Ja'far from his fathers (as): When the Holy Prophet (S) fasted and did not find anything sweet (to break his fast with), he would break his fast with water.(4)

11. In some narrations: He (S) would sometimes break his fast with raisins.(5)

12. From al-Mufid in al-Muqni'ah: Narrated from the family of the Holy Prophet (S): It is recommended to have the suhur(6) even if it is only a glass of water. Also: It is narrated that it is better to have dry dates and 'al-Sawiq'(7) because this is what the Holy Prophet (S) used to have in his suhur.(8)

13. In al-Makarim: From the Holy Prophet (S) that he used to eat 'al-Harisah'(9) more than any other food and he would also have it for the suhur.(10)

14. In al-Faqih: When the Month of Ramad'an entered, the Noble Prophet (S) freed all the prisoners and gave (something

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1- Wasa`il al-Shi'ah 7:387-390

2- Makarim al-Akhlaq: 32

3- al-Kafi 4:153, Da`aim al-Islam 2:111

4- al-Kafi 4:152

5- Tahdhib al-Ahkam 4:198

6- Last meal before daybreak during the month of Ramadhan. (Tr.)

٧- Tr) .A dish made from wheat or barley mixed with sugar and dates.)

٨- al-Muqni`ah: ٣١۶

٩- Tr) A dish made from mixing bulgur with meat.)

١٠- Makarim al-Akhlaq: ٢٩

(to all the beggars.(1)

15. In al-Da'aim: From 'Ali (as) who said: The Holy Prophet (S) would roll up his mattress and intensify his worship on the last ten days of the month of Ramad'an. He used to wake his family on the twenty-third night and he would sprinkle the faces of those who were asleep with water on this night. And Fatimah did not let anyone in her family sleep on this night and in order to enable them to remain awake; she gave them less food and prepared them from the morning saying: "The one who does not benefit from the blessings of this night is surely deprived."(2)

16. In al-Ja'fariyat: In his narration from Ja'far from his fathers from 'Ali (as): When the Holy Prophet (S) wanted to go for the prayer on the day of Fitr, he would (first) have a breakfast of dates and raisins.(3)

17. From al-Saduq in al-Muqni': The sunnah is that one should eat after the prayer on the day of Ad'ha and before the prayer on the day of Fitr.(4)

Addendum to this Chapter

1. In Durar al-La'ali: From one of the wives of the Holy Prophet (S) (who said) that he would fast on the ninth of Dhul Hijjah and on three days every month.(5)

2. In al-Iqbal: In the second volume of Tarikh al-Nisabur, from Khalf ibn Ayyub al-'amiri in his narration about the Holy Prophet (S): When the month of Ramad'an would enter, he would grow pale and his prayers would increase and he would supplicate

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1- al-Faqih 2:99, Amali al-Saduq: 57

2- Da`aim al-Islam 1:282

3- al-Ja'fariyat: 40, Nawadir al-Rawandi: 39, Bihar al-Anwar 91:122

4- al-Muqni`: 46, al-Faqih 1:508

5- Narrated by al-Nuri in al-Mustadrak 7:520

(and beseech Allah entreatingly.(۱

In Majmu'at Warram: When something made the Noble Prophet (S) sad, he would .۳ take recourse in fasting and prayer.(۲

In al-'Uyun: From Darim ibn Qabisah from al-Rid'a from his fathers from 'Ali (as) .۴ who said: When the month of Sha'ban entered, the Holy Prophet (S) would fast for three days in the beginning of the month, three days in the middle of the month and three days at the end of the month, and he would stop fasting before the month of Ramad'an entered, leaving a gap of two days before it and then fasting (again).(۳

In al-Kafi: From 'Abdillah ibn Maskan from Abi 'Abdillah (as) who said: When the .۵ Prophet (S) opened his fast, he started with a sweet dish, and if he did not have it, he would partake some sugar or dried dates and if he did not have any of these, he would open his fast with lukewarm water.(۴

In al-Iqbal: From Jabir from Abi Ja'far (as) who said: "The Holy Prophet (S) would .۶ open his fast with 'the two black foods'." I asked: "May Allah shower His mercy on you - what are 'the two black foods'?" He said: "Dried dates with water and fresh dates with water."(۵

In al-Makarim: The Holy Prophet (S) used to open his fast with dried dates and when .۷ sugar was available, he would open his fast with it.(۶

In al-Kafi: In his narration from Abi Basir who said: When the last ten nights (of the .۸

Iqbal al-A'mal: ۲۰ -۱

Majmu'at Warram: ۲۵۵ -۲

Uyun Akhbar al-Rid'a ۲:۷۰ ' -۳

al-Kafi ۴:۱۵۳ -۴

Iqbal al-A'mal: ۱۱۴ -۵

Makarim al-Akhlaq: ۲۷ -۶

month of Ramad'an) would enter, he (S) would prepare himself, leave his wives, keep awake at night and occupy himself with worship.(1)

Note: This has also been narrated by al-Saduq in al-Faqih and al-Tabarsi in al-Majma'.(2)

9. In al-Tahdhib: From what has been confirmed to be from the sunnah: The Holy Prophet (S) would look for the crescent of the new moon and undertake the responsibility for trying to spot the new moon himself.(3)

10. In al-Da'aim: From 'Ali (as) who said: Disbursing the (obligatory) charity of Fitr before the prayer of Fitr is from the sunnah.(4)

11. al-Saduq in al-Muqni': It is from the sunnah to recite the takbir on the eve of Fitr and the day of Fitr after ten (of the obligatory) prayers, and to recite takbir on the (day of) Ad'ha - for those who have not gone for Hajj – from the Dhuhr prayer to the Fajr Prayer of the second day (12th of Dhul Hijjah) – (after) ten (obligatory) prayers.(5)

12. In al-Tahdhib: In his narration from Sa'eed al-Naqqash who said: Abu 'Abdillah (as) said to me: "There is takbir on the (day of) Fitr but it has been prescribed as a sunnah." I asked: "When is it (recited)?" He replied: "On the eve of Fitr in Maghrib and 'Isha prayers, and in the Fajr prayer and 'Eid prayer (on the day of Fitr), then it is stopped ..."(6)

13. In al-Da'aim: It was narrated to us from 'Ali (as) who said: It is (from the) sunnah to make

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1- al-Kafi 4:155

2- al-Faqih 2:156, Majma' al-Bayan 10:518 – Surat al-Qadr (97)

3- Tahdhib al-Ahkam 4:155

4- Da`aim al-Islam 1:267

5- al-Muqni` : 46

Tahdhib al-Ahkam ۳:۱۳۸ -۶

haste with regards to opening the fast and to delay the suhur (until the last part of the night), and to start with the prayer – meaning the Maghrib prayer – before opening (the fast.(١)

۱۴. In al-Tahdhib: In his narration from Mu'awiyah ibn Wahab who said: I heard Aba 'Abdillah (as) saying: On the issue of the (zakat of) Fitr, the sunnah was (to give) one (sa' (i.e. three kilos) of dry dates, one sa' of raisins or one sa' of barley.(٢)

۱۵. Also: In his narration from Ishaq ibn 'Ammar from Abi 'Abdillah (as) who said: The Noble Prophet (S) said: Allah (SwT) has disliked for me (to have) six qualities and I have disliked these qualities for my successors from my progeny and their followers (after me: (one of them is) sexual intimacy while fasting.(٣)

Note: This has also been narrated by al-Saduq in al-Amali in his narration from (Ghiyath ibn Ibrahim.(۴)

۱۶. In Tuhf al-'Uqul: A man came to al-Rid'a (as) on the day of Fitr and said: "For my breakfast today, I consumed a dry date and earth of the grave." He (as) said: "You (have combined the sunnah with the blessing."(۵)

۱۷. In 'Awarif al-Ma'arif: The Holy Prophet (S) used to open his fast with a drink of (water, a little milk or some dry dates.(۶)

Chapter ١٨: The Adab of I'tikaf

۱. In al-Faqih: In his narration from Dawud ibn al-Hasin from Abi 'Abbas from Abi 'Abdillah (as) who said: The Holy Prophet (S) performed i'tikaf(٧) in the month of Ramad'an on

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١- Da`aim al-Islam ١:٢٨٠

٢- Tahdhib al-Ahkam ۴:٨٣

٣- Ibid., ۴:١٩۵

۴- Amali al-Saduq: ۶٠

Tuhf al-'Uqul: ۴۴۸ -۵

Awarif al-Ma'arif: ۳۰۴' -۶

An act of worship where one stays inside a mosque for between ۳-۱۰ days, fasts by -۷
(.day and worships by night (Tr

the first ten days, then he performed i'tikaf the following year in the middle ten days and in the third year, he performed the i'tikaf on the last ten days - and from then on (he always performed his i'tikaf on the last ten days of the holy month of Ramad'an.(1)

Also: Abu 'Abdillah (as) said: The battle of Badr took place in the month of Ramad'an .٢ so the Holy Prophet (S) did not perform i'tikaf and the following year he performed i'tikaf for twenty days, ten for that year and ten to make up for the previous year (which he missed.(٢)

(Note: This narration has also been mentioned by al-Kulayni.(٣)

In al-Kafi: Narrated from al-Halabi from Abi 'Abdillah (as) who said: When the last .٣ ten days entered, the Noble Prophet (S) would perform i'tikaf in the masjid and a small tent made of fur was erected for him, and he gathered up his covers. Someone asked: "Did he disassociate himself from his wives?" He (as) replied: "No, he did not (disassociate himself from his wives."(۴)

Note: There are many similar narrations and some have been mentioned earlier and they have explained that the meaning of not disassociating with one's wives (during i'tikaf) refers to the permissibility of mingling and mixing with them without (intimacy.(۵)

Chapter ١٩: The Adab of giving Charity

point

In al-Mahasin: In the advice of the Holy Prophet (S) to 'Ali (as) - until where he said: " .١ ...And sixth, follow my sunnah with regards to prayer, fasting and giving charity ... As for

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١- al-Faqih ٢:١٨٩, Da`aim al-Islam ١:٢٨۶, al-Kafi ۴:١٧۵, al-Mustadrak ٧:۵۶٠

٢- al-Faqih ٢:١٨٣

٣- al-Kafi ۴:١٧۵, al-Mustadrak ٧:۵۶٠

۴- al-Kafi ۴:۱۷۵

۵- al-Faqih ۲:۱۸۴, Tahdhib al-Ahkam ۴:۲۸۷, al-Usul al-Sittata ‘Ashar: ۱۱۲

charity, be persistent in giving it until you say to yourself: 'I have been extravagant'."(1)

2. In al-Kafi: Narrated from Zayd al-Shahham from Abi 'Abdillah (as) who said: The Holy Prophet (S) never turned away a beggar – ever. If he had something he would give it (away) otherwise he would say: "May Allah bring it (to you)."(2)

Note: This has been narrated in numerous books of both the Shi'ah and 'ammah.(3) Some similar narrations have been mentioned in section two of this book.

3. From Sayyid Ibn Tawus in al-Muhaj in a hadith where he, meaning al-Sadiq (as), said: "We, the Ahl al-Bayt, do not take back anything that we have given in way of Allah."(4)

Addendum to this Chapter

1. In al-Makarim: From Abi 'Abdillah (as) who said: The Holy Prophet (S) said: "I will never leave (three things): riding an unsaddled(5) donkey, eating on a mat with the slaves and feeding the beggar with my own hands."(6)

2. In Tuhf al-'Uqul: From the Holy Prophet (S): Our kindness - of the Ahl al-Bayt - is such that we forgive those who wrong us and give to those who deprive us.(7)

3. In Kashf al-Ghummah: The Noble Prophet (S) was the most generous of all people. He gave without parsimony and donated without holding back.(8)

4. In 'Uddat al-Da'i: He (S) said: We give to the undeserving out of fear of turning away the deserving.(9)

5. In al-Bihar, from Da'awat al-Rawandi: From Amir al-Mu'minin (as) who said: When the Holy Prophet (S) was asked something, if he wanted to do

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1- al-Mahasin: ۱۷, al-Kafi ۸:۸۹, al-Faqih ۴:۱۸۹, Majmu`at Warram ۲:۲۹۹

2- al-Kafi ۴:۱۵

۳- Tafsir al-'Ayyashi ۱:۲۶۱, al-Mustadrak ۷:۲۰۴

۴- Muhaj al-Da'awat: ۱۹۶

۵- ... (Tr. using only a saddle-blanket instead.)

۶- Makarim al-Akhlaq: ۲۴

۷- Tuhf al-'Uqul: ۳۳

۸- Kashf al-Ghummah ۱:۱۰

۹- Uddat al-Da'i: ۱۰۱

it he would say: 'Yes' and if he did not want to do it he would remain silent, and he would never say 'No' to anything.(۱)

۶. In al-'Ilal: From 'Ali ibn al-Hasan ibn 'Ali ibn Fadhdhal from his father from Abi al-Hasan (as), he said: I asked him about Amir al-Mu'minin (as): "Why did he not reclaim Fadak when he became the khalifa?" He replied: "Because we are the Ahl al-Bayt and none takes back our right from the one who has oppressed us except Him (Allah (SwT)). We are the leaders of the believers, we only judge in favor of them and take back their rights from those who have oppressed them and we don't take anything for ourselves."(۲)

Note: This has also been narrated by al-Irbili in Kashf al-Ghummah from the Holy Prophet (S).(۳)

Chapter ۲۰: The Adab of recitation of the Glorious Qur'an

point

۱. From al-Shaykh in al-Majalis: Narrated from Abi al-Dunya from Amir al-Mu'minin (as) who said: Nothing would stop the Holy Prophet (S) from reciting the Qur'an except Janabah (ritual impurity).(۴)

۲. al-Tabarsi in Majma' al-Bayan: From Umm Salamah who said: The Holy Prophet (S) would pause his recitation ayah by ayah.(۵)

۳. From Shaykh Abi al-Fattuh in his commentary: The Noble Prophet (S) would not sleep until he had recited the 'Musabbihat' saying: "In these suwar(۶) there is an ayah which is better than a thousand ayat." They asked: "And what are the 'Musabbihat'?" He said: "Surah al-Hadid, al-Hashr, al-Saff, al-Jumu'ah and al-Taghabun."(۷)

Note: A similar narration can also be found in Majma' al-Bayan from al-'Irbas ibn

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۱- Bihar al-Anwar ۹۳:۳۲۷

۲- Ilal al-Shara'i: ۱۵۵

۳- Kashf al-Ghummah ۱:۴۹۴

۴- Bihar al-Anwar ۸۱:۶۸ and ۹۲:۲۱۶, al-Mustadrak ۱:۴۶۵

۵- Majma’ al-Bayan ۱۰:۳۷۸ – Surat al-Muzammil, Fayd’ al-Qadir ۵:۲۳۸

۶- Plural of Surah. (Tr.)

۷- Ruh al-Jinan of Abi al-Fattuh al-Razi ۱۱:۳۰ – Surat al-Hadid (۵۷), al-Durr al-Manthur ۶:۱۷۰ – Surat al-Hadid (۵۷), Bihar al-Anwar ۹۲:۳۱۲

Sariyah.(١)

٤. From Ibn Abi Jamhur in Durar al-La'ali from Jabir who said: The Holy Prophet (S) would not go to sleep until he had recited 'Tabarak' (Surah al-Mulk) and 'Alif Lam Mim al-Tanzil' (Surah al-Sajdah).(٢)

٥. In Majma' al-Bayan: Narrated from 'Ali ibn Abi Talib (as) who said: The Holy Prophet (S) used to like this Surah - 'Sabbihisma Rabbikal A'la' (Surah al-A'la); and the first person to say 'Subhana Rabbiyal A'la' (Praise be to my Lord the Most High) was (the angel) Mika'il (as).(٣)

Note: The first part has also been narrated in al-Bihar and from Suyuti in al-Durr al-Manthur.(٤)

٦. Also: From Ibn 'Abbas: Whenever the Noble Prophet (S) recited 'Sabbihisma Rabbikal A'la' he would say "Subhana Rabbiyal A'la." This has also been narrated by 'Ali (as).(٥)

٧. In Suyuti's al-Durr al-Manthur: From Abi Umamah who said: I prayed with the Holy Prophet (S) after his (last) pilgrimage and he used to frequently recite 'La Uqsimu bi Yawmil Qiyamah' (Surah al-Qiyamah) and when he recited:

أَلَيسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

"Is He not able to give life to the dead?" (Surat al-Qiyamah (٧٥): ٤٠)

I heard him say: "Yes indeed, and I am a witness to this."(٦)

Note: There are other similar narrations which indicate that he (S) said something different (from what is mentioned in this narration).(٧)

٨. Also: From Ibn 'Abbas who said: When the Holy Prophet would recite the ayah:

وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

"And the soul and He who made it perfect. Then He inspired it

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۱- Surat al-Hadid (۵۷) Majma' al-Bayan ۹:۲۲۹ –

۲- We found this reference in Majma' al-Bayan ۸:۳۲۵ and Bihar al-Anwar ۹۲:۳۱۶

۳- Surat al-A'la (۸۷) Majma' al-Bayan ۱۰:۴۷۲, ۴۷۳ –

۴- Bihar al-Anwar ۹۲:۳۲۲, al-Durr al-Manthur ۶:۳۳۷

۵- Surat al-A'la (۸۷) Majma' al-Bayan ۱۰:۴۷۳ –

۶- al-Durr al-Manthur ۶:۲۹۶ – Surat al-Qiyamah (۷۵) and from him in Bihar al-Anwar ۹۲:۲۱۹

۷- Bihar al-Anwar ۹۲:۲۹۱-۲۲۰

(understand what is right and wrong for it.” (Surat al-Shams: ٧-٨

:He would stop and then say

أَللَّهُمَّ آتِ نَفْسِى تَقْوَاهَا وَ زَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِــيُّهَا وَ مَوْلاَهَا.

O Allah! Give my soul its inspiration and purify it for You are the best of those who“ .”purify it, You are its Lord and Master

(He said: And he would do this while he was in the salah.(١

Addendum to this Chapter

١. In al-Bihar from al-Dhikra: From Abi Sa’id al-Khudhri: The Noble Prophet (S) would :say

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek protection with Allah from the accursed Shaitan, before reciting the Holy (Qur’an.(٢

٢. In Tafsir al-’Ayyashi: From Zayd ibn ‘Ali from Abi Ja’far (as) who said that the Holy (Prophet (S) recited the Qur’an with the best voice from all the people.(٣

٣. In al-Da’awat al-Rawandi: From the Noble Prophet (S) who said: Jibra’il told me to (recite the Qur’an while standing.(۴

۴. In Majma’ al-Bayan: From Anas who said: He (S) would draw out his voice (while (reciting the Qur’an).(۵

۵. In al-Kafi: From ‘Abdullah ibn Farqad and al-Mu’alla ibn al-Khunays from Abi (‘Abdillah (as) who said: “As for us, we recite according to the recitation of Ubay.”(۶

Note: There are some other narrations that imply the permissibility of reciting (according to the other seven (known) recitations, as mentioned in al-Khisal.(٧

۶. In Majma’ al-Bayan, in the commentary of Surah al-Teen, from Muqatil: Qatadah

said: When the Holy Prophet (S) completed a Surah, he would say: “Yes indeed, and I am a witnesses to this.”(8)

7. In al-Durr al-Manthur: When

1- al-Durr al-Manthur ۶:۳۵۶ – Surat al-Shams (۹۱), Bihar al-Anwar ۹۲:۲۲۰

2- Bihar al-Anwar ۸۵:۵

3- Tafsir al-`Ayyashi ۲:۲۹۵ – Surat al-Isra` (۱۷), Bihar al-Anwar ۹۲:۳۲۶, Tafsir Furat al-Kufi: ۸۵ and from him in al-Mustadrak ۴:۱۸۵

4- al-Da`awat: ۴۷ and from him in al-Mustadrak ۴:۴۲۷

5- Majma’ al-Bayan ۱۰:۳۷۸ – Surat al-Muzammil

6- al-Kafi ۲:۶۳۴

7- al-Khisal: ۳۵۸

8- Majma’ al-Bayan ۱۰:۵۱۲

:the Holy Prophet (S) recited the ayah

﴿ أَلَيسَ ذَٰلِكَ بِقَادِرٍ عَلَـىٰ أَنْ يُحْيِيَ الْمَوْتَى ﴾

(Is He not able to give life to the dead?” (Surat al-Qiyamah (۷۵): ۴۰“

:He would say

{سُبْحَانَكَ أَللَّهُمَّ بَـلَى.}

(Praise be to You O Allah - Yes indeed.”(۱“

Note: This has been narrated by Shaykh Tusi in his commentary al-Tibyan, from (Qatadah from Abi Ja’far and Abi ‘Abdillah (as).(۲

:In Majma’ al-Bayan, in the commentary for the ayah .۸

﴿ وَمَا تَكُونُ فِي شَـأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُـهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَلاَ أَصْغَرَ مِنْ ذَٰلِكَ وَلاَ أَكْبَرَ إِلاَّ فِي كِتَابٍ مُبِينٍ ﴾

And you are not (engaged) in any affair, nor do you recite concerning it any portion of“ the Qur’an, nor do you do any work but we are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater but it is in a clear (book.”(۳) (Surat Yunus (۱۰): ۶۱

(He said: When the Holy Prophet (S) recited this ayah he wept incessantly.(۴

In Majma’ al-Bayan, under the commentary of Surah al-Ikhlas: The Holy Prophet (S) .۹ (would stop at the end of every ayah of this Surah.(۵

In al-Durr al-Manthur: From Ahmad, Ibn al-Dharees and al-Bayhaqi from ‘Ayisha .۱۰ who said: I would wake up with the Prophet (S) at night and he (S) would recite

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al-Durr al-Manthur ۶:۲۹۶ – Surat al-Qiyamah (۷۵) and from him in Bihar al-Anwar - ۱

٩٢:٢١٩

(al-Tibyan ١٠:٢٠٣ – Surat al-Qiyamah (٧٥ -٢

Surat Yunus (١٠): ٦١ -٣

(Majma’ al-Bayan ٥:١١٦ – Surat Yunus (١٠ -٤

(Majma’ al-Bayan ١٠:٥٦٧ – Surat al-Ikhlas (١١٢ -٥

from (Surah) al-Baqarah, ale ‘Imran and al-Nisa and when he came to an ayah that gave glad tidings (to the believers) he would supplicate and hope, and when he came to an ayah that threatened (disbelievers) he would supplicate and seek refuge.(۱)

۱۱. In Thawab al-A’mal in his narration from Husayn ibn Abi al-Ula’ from Abi ‘Abdillah (as) who said: Whoever recites Surah al-Talaq and al-Tahrim in his obligatory (prayers) will be protected by Allah from being among those who are afraid and dejected on the Day of Judgment, he will be protected from the Hellfire and Allah will put him in Paradise because of his recitation of these two (Surahs) and his acting upon them; because these Surahs are for the Noble Prophet (S).(۲)

۱۲. In al-Mizan from al-Durr al-Manthur: From Ibn ‘Abbas who said: When the Qur’an was revealed to the Holy Prophet (S), he would make haste in reciting it in order to preserve it, so the ayah:

﴿ لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾

“Do not move your tongue with it to make haste with it’ was revealed.”

(al-Durr al-Manthur ۶:۲۸۹ – Surat al-Qiyamah (۷۵), al-Mizan ۲۰:۱۱۶ – Surat al-Waqi’ah (۵۶)))

۱۳. Also: After this, whenever Jibra’il came to the Holy Prophet, he (S) would remain silent and listen, and when he had gone he (S) would recite (the ayat) as had been revealed to him by Allah.(۳)

۱۴. Also: The Noble Prophet (S) would not know the end of a Surah until ‘Bismillahir Rahmanir Rahim’ was revealed to him.(۴)

۱۵. In Tafsir

۱- (al-Durr al-Manthur ۱:۱۸ – Surat al-Baqarah (۲)

۲- Thawab al-a’mal: ۱۴۶

۳- Ibid.

۴- Ibid.

(al-Qummi: The Holy Prophet (S) would sit in his room and recite the Holy Qur'an.(١

Chapter ٢١: Supplication (Du'a) and its Adab

point

١. From al-Qutb in al-Da'awat: From the Holy Prophet (S) who said: Jibra'il instructed me to recite the Qur'an while standing, and to glorify Allah while in the state of ruku', and to praise Him while in sajdah and to supplicate to him while sitting.(٢)

٢. From Ahmad ibn al-Fahd in 'Uddat al-Da'i: The Holy Prophet (S) would raise his hands when he invoked and supplicated (to Allah) just as a beggar does when seeking food.(٣)

Note: This has (also) been narrated by Shaykh Tusi in al-Majalis and al-Akhbar from Muhammad and Zayd - the two sons of 'Ali ibn al-Husayn (as), from their father from al-Husayn (as).(٤)

His Du'a when he looked in the mirror

٣. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) that whenever the Noble Prophet (S) looked in the mirror, he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَكْمَلَ خَلْقِى، وَأَحْسَنَ صُورَتِى، وَزَانَ مِنِّى مَاشَانَ مِنْ غَيْرِى، وَهَدَانِى لِلإِسْلاَمِ، وَمُنَّ عَلَيَّ بِالنُّـبُوَّهِ.

"Praise be to Allah who created me perfectly, and made handsome my face, and made graceful from me what he made disgraceful from others, and guided me to Islam, and blessed me with prophethood."(٥)

٤. From al-Shaykh Abi al-Fattuh in his Tafsir: From al-Sadiq (as) who said: When the Holy Prophet (S) looked in the mirror he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَحْسَنَ خَلْقِى وَخُلْقِى، وَزَانَ مِنِّى مَاشَانَ مِنْ غَـيْرِى.

"Praise be to Allah who made excellent my creation and my character, and made graceful from me what he made

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۱- Tafsir al-Qummi ۲:۳۹۳ – Surat al-Muddathir (۷۴), Bihar al-Anwar ۹:۲۴۵

۲- al-Da’awat: ۴۷, al-Mustadrak ۴:۴۲۷

۳- Uddat al-Da’i: ۱۹۶‘

۴- Amali al-Tusi ۲:۱۹۸ (It has not been narrated here from al-Husain), Makarim al-Akhlaq: ۲۶۷, Majmu’at Warram: ۳۲۰

۵- al-Ja’fariyat: ۱۸۶

(disgraceful from others."(۱)

His Du'a when sitting on his mount

5. In Awali al-La'ali: About the Holy Prophet (S): Whenever he sat on his mount as he departed for a journey, he would recite takbir thrice then say:

سُبْحَانَ الَّذِی سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلـى رَبِّنَا لَمُنْقَلِبُونَ. أَللّٰهُمَّ إِنَّا نَسْأَلُکَ فِی سَفَرِنَا هٰذَا الْبِرَّ وَالتَقْوى وَمِنَ الْعَمَلِ مَا تَرْضـى. أَللّٰهُمَّ هَوِّنْ عَلَیْـنَا سَفَرَنَا وَأَطْوِ عَنَّا بُعْدَهُ. أَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِيفَهُ فِی الأَهْلِ. أَللّٰهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَهِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِی الأَهْلِ وَالْمَالِ.

"Glory be to Allah who has made this (animal) subservient to us and we would not be able to do it (ourselves) and surely to our Lord will we return. O Allah! We ask that this journey be accompanied with goodness and piety and with actions that please You. O Allah! Make this journey easy for us and let us cover its distance quickly. O Allah! You are the Companion in the journey and the Guardian over the family. O Allah! I seek refuge with You from the difficulties of the journey and from the melancholy of being in a different place and from witnessing anything bad in the family and wealth."

And when he returned, he said:

آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

"We return (home while) repenting, worshipping and praising our Lord."(۲)

His Du'a in the night while travelling

6. In al-Awali: From the Noble Prophet (S): When he was traveling on a journey and night fell, he said:

أَرْضُ رَبِّی وَرَبُّكِ اللّٰهُ. أَعُوذُ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَأَعُوذُ بِاللّٰهِ مِنْ أَسَدٍ وَأَسْوَدٍ وَمِنَ

1- Tafsir Ruh al-Jinan ۱:۲۶, and al-Nuri has mentioned it in al-Mustadrak ۵:۳۰۷

2- Awali al-La`ali ۱:۱۴۵, al-Mustadrak ۸:۱۳۷, Majma' al-Bayan ۹:۴۱ – Surat al-Zukhruf,'

Bihar al-Anwar ۷۶:۲۹۳

الْحَيَّهِ وَالْعَقْرَبِ وَمِنْ سَاكِنِ الْبَلَدِ وَوَالِدٍ وَمَا وَلَدَ.

O Earth! My Lord and your Lord is Allah. I seek refuge from your evil and the evil of" what is (living) on you and the evil of what walks upon you. And I seek refuge with Allah from every lurking predator and from the snake and the scorpion and from the inhabitants of the place - from them and their young."(١)

His Du'a when he wore new clothes

٧. In al-Makarim: From the Holy Prophet (S) that when he wore new clothes he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى كَسَانِى مَا يُوَارِى عَوْرَتِى وَأَتَجَمَّلُ بِهِ فِى النَّاسِ.

Praise be to Allah who clothed me with what covers my nakedness and with what I" adorn myself among the people."(٢)

Note: Mufid al-Din al-Tusi has narrated something similar in al-Amali from Abi Matar, and similarly it has been narrated in al-Bihar (quoting) from al-Manaqib from Abi Matar.(٣)

٨. Also: When he (S) took off his clothes, he would take them off from his left side first; and it was his practice that when he wore new clothes he would praise Allah and then call a poor beggar in order to give him his old clothes. Then he would say: "There is not a Muslim who clothes a (needy) Muslim with his worn clothes – and none clothes him but Allah (SwT) – but that he is under the guardianship, protection and blessing of Allah as long as the clothes are on the body of the needy person, whether he is alive or dead."(۴)

٩. Also: Whenever he (S) wore

١- Awali al-La`ali ١:١٥۶‘

٢- Makarim al-Akhlaq: ٣۶, Da`aim al-Islam ٢:١٥٧, Kashf al-Ghummah ١:١۶۴

٣- Amali al-Tusi ١:٣٩٨, Bihar al-Anwar ١۶:٢٥١

Makarim al-Akhlaq: ۳۶ -۴

:new clothes and stood up, and was about to leave (his house), he said

أَللّٰهُمَّ بِـكَ اسْـتَتَرْتُ وَإِلَيْـكَ تَوَجَّهْتُ وَ بِكَ اعْـتَصَـمْتُ وَعَلَيْكَ تَوَكَّلْتُ. أَللّٰهُمَّ أَنْتَ ثِقَتِى وَأَنْتَ رَجَائِى. أَللّٰهُمَّ اكْفِنِى مَا أَهَمَّنِى وَمَا لاَ أَهْـتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّى عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلٰهَ غَيْرُكَ. أَللّٰهُمَّ زَوِّدْنِى التَّقْوى وَاغْفِرْ لِى ذَنْبِى وَوَجِّهْنِى لِلْخَيْرِ حَيْثُ مَا تَوَجَّهْتُ.

O Allah! By You have I covered myself and to You have I turned and with You have I " sought protection and upon You have I put my trust. O Allah! You are my Reliance and You are my Hope. O Allah! Suffice for me that which concerns me and that which I do not give importance to and what You know more about than me. Revered is the one who is close to You, exalted is Your Glory and there is no god other than You. O Allah! Grant me the provisions of taqwa and forgive my sin and turn me towards good ."wherever I turn

(Then he would proceed to what he needed to do.(١

His Du'a when he stood up from where he was sitting

From al-Ghazali in al-Ihya': When he would stand from where he was sitting he .١٠ :would say

سُبْحَانَكَ أَللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Praise be to You O Allah And by Your Glory! I Bear witness that there is no god but " (You. I seek repentance from You and I turn to You."(٢

His Du'a when entering and leaving the masjid

From al-Shaykh al-Tusi in al-Majalis: Narrated from 'Abdillah ibn al-Hasan from his .١١ mother Fatimah bint al-Husayn from her father from

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١- Ibid.

٢- Ihya` 'Ulum al-Din ٢:٣۶٧

‘Ali (as): Whenever the Holy Prophet (S) entered the masjid he would say:

أَللّٰهُمَّ افْتَحْ لِی أَبْوَابَ رَحْمَتِکَ.

“O Allah! Open for me the doors of Your Mercy.”

And when he used to leave he would say:

أَللّٰهُمَّ افْتَحْ لِی أَبْوَابَ رِزْقِکَ.

“O Allah! Open for me the doors of Your Sustenance.”(١)

١٢. From al-Tabari in the book al-Imamah: Narrated from ‘Abdillah ibn al-Hasan from Fatimah al-Sughra, from her father al-Husayn, from Fatimah al-Kubra bint Rasulillah, peace be upon them all: When the Noble Prophet (S) entered the masjid, he would say:

بِسْمِ اللّٰهِ. أَللّٰهُمَّ صَلِّ عَلَـى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِی ذُنُوبِی وَ افْتَحْ لِی أَبْوَابَ رَحْمَتِکَ.

“In the name of Allah. O Allah! Bless Muhammad and the progeny of Muhammad, and forgive my sins and open for me the doors of Your Mercy.”

And when he came out he would say:

بِسْمِ اللّٰهِ. أَللّٰهُمَّ صَلِّ عَلَـى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْلِی ذُنُوبِی وَ افْتَحْ لِی أَبْوَابَ فَضْلِکَ.

“In the name of Allah. O Allah! Bless Muhammad and the progeny of Muhammad, and forgive my sins and open for me the doors of Your Grace.”(٢)

His Du’a when he retired to his bed

١٣. In al-Makarim: When he (S) retired to his bed, he would lie down on his right side and place his right hand under his right cheek, then he would say:

أَللّٰهُمَّ قِنِی عَذَابَکَ یَوْمَ تَبْعَثُ عِبَادَکَ.

“O Allah! Keep me safe from Your Wrath on the day when You resurrect Your servants.”(٣)

Also: He (S) had different types of supplications that he would recite when he laid .۱۴ down to sleep ... and when he was

p: ۲۴۱

Amali al-Tusi ۲:۲۰۹ -۱

Dala`il al-Imamah: ۷, Bihar al-Anwar ۸۳:۲۳, al-Mustadrak ۳:۳۹۴ -۲

Makarim al-Akhlaq: ۳۸, al-Mustadrak ۵:۳۶ -۳

:about to sleep he would say

بِسْمِ اللّٰهِ أَمُوتُ وَ أَحْـيَا وَ إِلـى اللّٰهِ الْمَصِيرُ. أَللّٰهُمَّ آمِنْ رَوْعَتِى وَ اسْـتُرْ عَوْرَتِى وَ أَدِّ عَنِّى أَمَانَتِى.

In the name of Allah do I die and live and to Allah is the return. O Allah! Dispel my“ (fears and hide my faults and (help me to) return what has been entrusted to me.”(١

Also: He (S) used to recite ayat al-Kursi before sleeping, saying: Jibra'il (as) came to .١۵ me and said: “O Muhammad! Verily there is a mischievous jinn who deceives you in (your sleep so you must recite the ayat al-Kursi (to ward off his evil).”(٢

His Du'a when the table-spread is laid out

In al-Kafi: Narrated from Ahmad ibn al-Hasan al-Maythami who ascribed it to an .١۶ infallible; he said: When the table-spread was laid out in front of the Holy Prophet (S) :he said

سُبْحَانَكَ أَللّٰهُمَّ مَا أَحْسَنَ مَا تَبْتَلِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعْطِينَا، سُبْحَانَكَ مَا أَكْثَرَ مَا تُعَافِينَا. أَللّٰهُمَّ أَوْسِعْ عَلَيْنَا وَعَلـى فُقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

Glory be to You O Allah! How wonderful is that which You have tested us with. Glory “ be to You, how plentiful is that which You have given us. Glory be to You, how plentiful is that which You have bestowed on us. O Allah! Increase for us (our sustenance) and (for the poor believing men and women and (for the poor) Muslim men and women.”(٣

In al-Makarim: When the table-spread was laid out in front of the Holy Prophet (S) .١٧ :he said

بِسْمِ اللّٰهِ. أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةَ الْجَنَّهِ.

In the“

١- Makarim al-Akhlaq: ٣٨

٢- Makarim al-Akhlaq: ٣٨, al-Kafi ٢:۵٣۶

al-Kafi ۶:۲۹۳ -۳

name of Allah. O Allah! Make it an appreciated blessing by means of which the bounties of paradise are attained."(1)

His Du'a when he touched the food

18. In al-Makarim: When he placed his hand on the food he said:

بِسْمِ اللّٰهِ، بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ خَلْفَهُ.

"In the name of Allah, (O Allah!) bless for us from what you have given us of sustenance and upon You do we rely for its replenishment."(2)

His Du'a when the table-spread was picked up

19. In al-Kafi: Narrated from Ibrahim ibn Mahzam from someone from Abi Ja'far (as) who said: When the table-spread was picked up, the Holy Prophet (S) said:

أَللّٰهُمَّ أَكْثَرْتَ وَأَطَبْتَ وَبَارَكْتَ فَأَشْبَعْتَ وَأَرْوَيْتَ. أَلْحَمْدُ لِلّٰهِ الَّذِى يُطْعِمُ وَلاَ يُطْعَمُ.

"O Allah! You have increased Your bounties and made them good and blessed, thereby making us satiated and quenched. All praise be to Allah, The One who nourishes and is not nourished."(3)

His Du'a when eating and drinking milk

20. In al-Kafi: Narrated from 'Abdullah ibn Sulayman from Abi Ja'far (as) who said: The Holy Prophet (S) would not eat any food nor drink any beverage but that he would say:

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَأَبْدِلْنَا بِهِ خَيْراً مِنْهُ.

"O Allah! Bless it for us and replenish it with that which is better."

...except when he drank milk, then he would say:

أَللّٰهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

"O Allah! Bless it for us and increase it for us."(4)

Note: This has also been narrated by him and by al-Barqi with a different chain of narrators.(5)

21. In al-Iqbal: Upon eating a morsel, the Noble Prophet (S) would say:

أَللّٰهُمَّ لَکَ الْحَمْدُ أَطْعَمْتَ وَأَسْقَيْتَ وَرَوَيْتَ. فَلَکَ الْحَمْدُ غَيْرُ مَکْفُورٍ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًی عَنْکَ.

"O Allah!

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1- Makarim al-Akhlaq: 27

2- Makarim al-Akhlaq: 27 and 143

3- al-Kafi 6:294, al-Mahasin: 436

4- al-Kafi 6:336, 'Uyun Akhbar al-Rid'a 2:38

5- al-Mahasin: 437

Praise be to You. You have nourished and quenched and satisfied (us), so to You be praise - praise without ingratitude and without leave and without (seeking) independence from You."(1)

His Du'a when he saw fresh fruit

22. From al-Saduq in al-Majalis: Narrated from Wahab from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: When the Holy Prophet (S) saw fresh fruit, he would kiss it and place it on his eyes and mouth, then he would say:

أَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِى عَافِيهٍ فَأَرِنَا آخِرَهَا فِى عَافِيهٍ

"O Allah! Just as You have shown us its beginning in well-being, show us its end in well-being."(2)

Note: al-Tabarsi has narrated this in al-Makarim without (the phrase) 'and his mouth' and (also) in the book of Ma'adh al-Jawhari, narrated from Ibn Abi 'Umayr from Abi 'Abdillah (as), there is a similar narration but without the first (phrase) 'in well-being'.(3)

His Du'a when he entered the washroom

23. In al-Faqih: When the Holy Prophet (S) wanted to enter the washroom he said:

أَللّٰهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ الْخَبِيثِ الْمُخْبَثِ الشَّيْطَانِ، أَللّٰهُمَّ أَمِطْ عَنِّى الأَذى وَأَعِذْنِى مِنَ الشَّيْطَانِ الرَّجِيمِ.

"O Allah! I seek refuge with You from the filth of the impurity of the evil of the reviled Shaitan. O Allah! Pull away from me all uncleanliness and protect me from the accursed Shaitan."

And when he sat to relieve himself he said:

أَللّٰهُمَّ أَذْهِبْ عَنِّى الْقَذى وَالأَذى، وَاجْعَلْنِى مِنَ الْمُتَطَهِّرِينَ.

"O Allah! Remove from me the filth and impurity and make me from among the ones who purify themselves."

:When he became affected with a looseness of bowels he said

أَللّٰهُمَّ كَمَا أَطْعَمْتَنِيهِ

p: ۲۴۴

Iqbal al-A'mal: ۱۱۶ -۱

Amali al-Saduq: ۲۱۹ -۲

Makarim al-Akhlaq: ۱۷۰ -۳

طَيِّبًا فِى عَافِيَةٍ فَأَخْرِجْهُ مِنِّى خَبِيثًا فِى عَافِيَةٍ.

“O Allah! Just as You have fed me with its goodness in well-being, then take its filth out of me in well-being.”

And when he (S) entered the toilet he would say:

أَلْحَمْدُ لِلّٰهِ الْحَافِظِ الْمُؤَدِّى.

“Praise be to Allah, The Protector and The Fulfiller (of needs).”

When he came out (from the toilet) he passed his hand over his stomach and said:

أَلْحَمْدُ لِلّٰهِ الَّذِى أَخْرَجَ عَنِّى أَذَاهُ، وَأَبْقى فِىَّ قُوَّتَهُ، فَيَالَهَا مِنْ نِعْمَةٍ لاَ يُقَدِّرُ الْقَادِرُونَ قَدْرَهَا.

“Praise be to Allah, the One who removed from me its filth and left in me its strength. What a (great) blessing it is – the real value of which cannot be fully appreciated by anyone.”(1)

His Du’a when he passed by the graves

24. From Ibn Qulawayh in al-Kamil: In his narration from Muhammad ibn Muslim from Abi Ja’far (as) who said: I heard him say: When the Noble Prophet (S) passed by the graves of a group of believers he said:

أَلسَّلاَمُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لاَحِقُونَ.

“Peace be unto you from the dwellings of the community of believers and we shall – if Allah wills – be joining you.”(2)

His Du’a when visiting the graves

25. From Ibn Qulawayh in al-Kamil: In his narration from Safwan al-Jammal who said: I heard Aba ‘Abdillah (as) saying: The Holy Prophet (S) used to come away from the people with some of his companions every Thursday evening and go to the graveyard of Baqi in Madinah and say three times:

أَلسَّلَامُ عَلَيكَمْ يَا أَهْلَ الدِّيَارِ.

"Peace be unto you O people of the dwellings"

p: ٢۴۵

١- al-Faqih ١:٢٣ and ٢۵

٢- Kamil al-Ziyarat: ٣٢٢, al-Faqih ١:١٧٩

– and three times:

رَحِمَكُمُ اللّٰهُ.

“May Allah have mercy on you”.[1]

His Du’a in the event of something pleasing or distressing coming upon him

٢٦. In al-Kafi: Narrated from al-Muthanna al-Hannat from Abi ‘Abdillah (as) who said: When something pleasing befell the Holy Prophet (S) he said:

أَلْحَمْدُ لِلّٰهِ عَلـى هٰذِهِ النِّعْمَهِ.

“Praise be to Allah for this blessing”.

And when something distressing befell him he said:

أَلْحَمْدُ لِلّٰهِ عَلـى كُلِّ حَالٍ.

“Praise be to Allah in every situation.”[2]

His Du’a when he saw what he liked

٢٧. In al-Makarim: From Amir al-Mu’minin (as) who said: When the Noble Prophet (S) saw what he liked he said:

أَلْحَمْدُ لِلّٰهِ الَّذِى بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Praise be to Allah, the One who completes (and perfects) all that is good with His bounty.[3]

Note: This has also been mentioned by Shaykh Tusi in al-Amali - narrated by al-Farra’ from al-Rid’a from his fathers from ‘Ali (as).[4]

His Dhikr when he heard the Adhan

٢٨. In al-Da’aim: It has been narrated to us from ‘Ali ibn al-Husayn (as) that when the Holy Prophet (S) heard the adhan, he would repeat what the mua’dhin said, and when

:he said

حَیَّ عَلَـی الصَّلاَهِ، حَیَّ عَلَـی الْفَلاَحِ، حَیَّ عَلَـی خَیْرِ الْعَمَلِ.

:Hurry to the prayer. Hurry to success. Hurry to the best of actions”, he (S) said“

لاَ حَوْلَ وَ لاَ قُوَّهَ إِلاَّ بِاللّٰهِ.

".There is no power and no might but by (the will of) Allah“

:And when the call to prayer was completed, he said

أَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَهِ التَّامَهِ وَ الصَّلاَهِ الْقَائِمَهِ أَعْطِ مُحَمَّداً سُؤْلَهُ یَوْمَ الْقِـیَامَهِ وَ بَلِّغْهُ الدَّرَجَهَ الْوَسِیلَهِ مِنَ الْجَنَّهِ وَ تَقَبَّلْ شَفَاعَتَهُ فِی أُمَّتِهِ.

O Allah! Lord of this perfect call and established prayer, grant Muhammad his request“ on the day of Judgment, and raise his status

p: ۲۴۶

Kamil al-Ziyarat: ۳۲۰, Bihar al-Anwar ۱۰۲:۲۹۶ -۱
al-Kafi ۲:۹۷, something similar to it is mentioned in al-Amali al-Tusi ۱:۴۹ -۲
Makarim al-Akhlaq: ۱۹ -۳
Amali al-Tusi ۱:۴۹ -۴

(to the means of reaching paradise and accept his intercession for his Ummah."(1)

His Dhikr at the end of the Maghrib Prayer

In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from .٢٩ 'Ali (as) that the Holy Prophet (S) used to recite (the following) in the third rak'ah of the :Maghrib prayer

 رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْـتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord! Make not our hearts deviate after You have guided us aright and bestow" Your mercy on us, indeed You are the All-Munificent". (Al-Ja'fariyat: ۴۱, Surat Ale ('Imran (۳): ۸

His Dhikr and Du'a in the Qunut of the Witr Prayer

In al-Faqih: The Noble Prophet (S) used to seek forgiveness seventy times in the .٣٠ :Witr Prayer and then say seven times

هٰذَا مَقَامُ الْعَائِذِ بِکَ مِنَ النَّارِ.

(This is the position of the seeker of protection with You from the hellfire."(2)"

:Also: The Holy Prophet (S) used to say in the qunut of the Witr Prayer .٣١

أَللّٰهُمَّ اهْدِنِی فِیمَنْ هَدَیْتَ وَ عَافِنِی فِیمَنْ عَافَیْتَ وَ تَوَلَّنِی فِیمَنْ تَوَلَّیْتَ وَ بَارِکْ لِی فِیمَا أَعْطَیْتَ وَ قِنِی شَرَّ مَا قَضَیْتَ إِنَّکَ تَقْضِی وَ لاَ یُقْضی عَلَیْکَ سُبْحَانَکَ رَبَّ الْبَیْتِ أَسْتَغْفِرُکَ وَ أَتُوبُ إِلَیْکَ وَ أُؤْمِنُ بِکَ وَ أَتَوَکَّلُ عَلَیْکَ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِکَ یَا رَحِیمُ.

O Allah! Guide me as those whom You have guided, and grant me well-being as those" whom You have granted well-being, and take care of my affair as those whose affairs You have taken care of, and bless me in what You grant me, and protect me from the ,evil of what You have decreed

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1- Da`aim al-Islam ۱:۱۴۵, Fayd' al-Qadir ۵:۱۴۳

(al-Faqih ١:٤٨٩, Tafsir al-'Ayyashi ١:١٦٥ – Surat Ale 'Imran (٣ -٢

verily You decree and nothing is decreed upon You. Glory be to You O Lord of the House! I seek forgiveness from You and turn to You, and I seek refuge with You and rely on You, and there is no power or might but by Your will, O Most Merciful!"(1)

His Du'a when opening the Fast

32. In al-Kafi: Narrated from al-Sakuni from Ja'far from his fore-fathers (as): Whenever the Holy Prophet (S) opened his fast, he would say:

أَللَّهُمَّ لَکَ صُمْنَا وَ عَلَــی رِزْقِکَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا. ذَهَبَ الْظَمَأُ وَ ابْــتَلَّتِ الْعُرُوقُ وَ بَقِیَ الأَجْرُ.

"O Allah! For You have we fasted, and with Your sustenance have we opened our fast, so accept it from us. The thirst has gone and the canals have become full and (only) the reward (for fasting) remains."(2)

(Note: There are many traditions that are similar to this.(3)

His Du'a after the Prayer

33. In Majmu'at al-Shaheed, quoting from the book of Fadhl ibn Muhammad al-Ash'ari: From Masma' from Abi Bakr al-Hadhrami from Abi Ja'far (as) who said: When the Noble Prophet (S) had finished reciting the shahadatayn and the salam, he would sit down cross-legged and place his right hand on his head, then say:

بِسْمِ اللَّهِ الَّذِی لاَ إِلَٰهَ إِلاَّ هُوَ عَالِمُ الْغَیْبِ وَ الشَّهَادَهِ الرَّحْمٰنُ الرَّحِیمُ صَلِّ عَلَــی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَذْهِبْ عَنِّی الْهَمَّ وَ الْحُزْنَ.

"In the name of Allah, there is no god but He, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah! Send You blessings on Muhammad and the progeny of Muhammad and take away from me

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1- al-Faqih ۱:۴۸۷, Bihar al-Anwar ۸۷:۲۰۵

2- al-Kafi ۴:۹۵, Tahdhib al-Ahkam ۴:۲۰۰, al-Faqih ۲:۱۰۶, Makarim al-Akhlaq: ۲۷, al-Ja'fariyat: ۶۰, Fayd' al-Qadir ۵:۱۰۷

3- Refer to Wasa`il al-Shi'ah ۷:۱۰۶

(all distress and sorrow."(1)

In al-Kafi: Narrated from Muhammad ibn al-Faraj who said: Abu Ja'far ibn al-Rid'a .34 (as) wrote to me: And when the Holy Prophet (S) had completed his prayer, he would :say

أَللُّهُمَّ اغْفِرْلِی مَـا قَـدَّمْتُ وَمَـا أَخَّرْتُ وَمَا أَسْـرَرْتُ وَمَا أَعْـلَـنْتُ، وَإِسْـرَافِی عَلـی أَمْرِی (نَفْسِـی) وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّی. أَللُّهُمَّ أَنْتَ الْمُقَـدِّمُ وَالْمُؤَخِّرُ لاَ إِلُهَ إِلاَّ أَنْتَ بِعِلْمِکَ الْغَیْبَ وَبِقُـدْرَتِکَ عَلـی الْخَلْقِ أَجْمَعِینَ مَا عَلِمْتَ الْحَیاهَ خَیْراً لِی فَأَحْیِنِی، وَتَوَفَّنِی إِذَا عَلِمْتَ الْوَفَـاهَ خَیْراً لِی. أَللُّهُمَّ إِنِّی أَسْأَلُـکَ خَشْـیَـتَکَ فِی السِّرِّ وَالْعَلاَنِیَهِ، وَکَلِمَهَ الْحَقِّ فِی الْغَضَبِ وَالرِّضَـا، وَالْقَصْـدَ فِی الْفَقْرِ وَالْغِنـی. وَأَسْأَلُکَ نَعِیماً لاَیَنْفَـدُ، وَقُرَّهَ عَیْنٍ لاَ یَنْقَطِعُ. وَأَسْأَلُکَ الرِّضَا بِالْقَضَاءِ، وَبَرَکَهَ الْمَوْتِ بَعْـدَ الْعَیْشِ، وَبَرْدَ الْعَیْشِ بَعْدَ الْمَـوْتِ، وَلَـذَّهَ النَّظَرِ إِلـی وَجْهِـکَ، وَشَوقاً إِلـی رُؤْیَتِـکَ وَلِقَائِـکَ، مِـنْ غَیْرِ ضَـرَّاءَ مُضِـرَّهٍ وَلاَ فِتْنَهٍ مُضِـلَّهٍ. أَللُّهُـمَّ زَیِّنَّا بِزِینَهِ الإِیـمَانِ، وَاجْعَلْنَا هُـدَاهً مُهْـدِیِّـینَ. أَللُّهُمَّ اهْـدِنَا فِیمَنْ هَدَیْتَ. أَللُّهُمَّ إِنِّی أَسْأَلُکَ عَزِیـمَـهَ الرَّشَادِ، وَالثَّبَاتَ فِی الأَمْرِ وَالرُّشْدَ. وَأَسْأَلُکَ شُـکْرَ نِعَمِکَ، وَحُسْنَ عَافِیَتِکَ، وَأَدَاءَ حَقِّکَ. وَأَسْأَلُکَ یَا رَبِّ قَلْباً سَـلِیماً، وَلِسَاناً صَادِقاً، وَأَسْتَغْفِرُکَ لِمَا تَعْلَمُ وَأَسْأَلُکَ خَیْرَ مَا تَعْلَمُ، وَأَعُوذُ بِکَ مِنْ شَرِّ مَا تَعْلَمُ، فَإِنَّکَ تَعْلَمُ وَلاَ نَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُیُوبِ.

O Allah! Forgive me for my actions of the past and future, those done in secret and in" the open; and my extravagance in my affairs and that which You are more aware of than me. O Allah! You are The Beginning and The End, there is no god but You; by Your Knowledge of the unseen and by Your Power over all the creatures, if You know that life

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1- al-Nuri quotes it in al-Mustadrak 5:52

is better for me then make me live and if death is better for me cause me to die. O Allah! I ask for the ability to fear You in private and in public, and to speak the truth in anger and happiness, and to be moderate in poverty and wealth; and I ask You for blessings that do not get diminished, and light of my eyes that does not cease; and I ask You to make me pleased with what has been decreed, and grant me the blessing of death after life, and the ease of life after death, and the delight of witnessing Your presence, and the longing for seeing You and meeting You, without any difficult trials and misguiding temptations. O Allah! Adorn us with the embellishment of faith and make us rightly guided guides. O Allah! Guide us as those whom You have guided. O Allah! I ask You for the will to follow the right way and remain steadfast, and I ask You to help me give thanks for Your bounties and the good health You have given me, and to fulfill my obligations to You. And I ask You, O Lord, for an untainted heart and a truthful tongue, and I seek forgiveness for what You know (of my faults), and I ask You for the best of what You know (to be good for me); and I seek refuge with You from the evil of what You know, for surely You know and

(we do not know, and You are the Knower of the unseen."(1)

His Du'a after the Nafilah of the Fajr Prayer

35. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) that when the Holy Prophet (S) had prayed two rak'ahs before the morning prayer, he laid down on his right side and placed his right hand under his right cheek, then said:

إسْتَمْسَكْتُ بِعُرْوَهِ اللّٰهِ الْوُثْقى الَّتِى لاَ انْفِصامَ لَهَا، وَاسْتَعْصَمْتُ بِحَبْلِ اللّٰهِ الْمَتِينِ. أَعُوذُ بِاللّٰهِ مِنْ فَوْرَهِ الْعَرَبِ وَالْعَجَم، وَأَعُوذُ بِاللّٰهِ مِنْ شَرِّ شَيَاطِينِ الإِنْسِ وَالْجِنِّ. تَوَكَّلْتُ عَلى اللّٰهِ، طَلَبْتُ حَاجَتِى مِنَ اللّٰهِ، حَسْبِىَ اللّٰهُ ونِعْمَ الْوَكِيلُ، لاَ حَوْلَ وَلاَ قُوَّهَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ.

"I have laid hold of the firmest handle of Allah which shall not break off and I have clung to the strong rope of Allah. I seek refuge with Allah from the outbursts of the Arab and the non-Arab, and I seek refuge with Allah from the evil of the devils from the man and jinn. I trust in Allah. I seek the fulfillment of my needs from Allah. Allah is enough for me and He is the best Procurator, there is no power or might but by (the will of) Allah the Sublime, the Mighty."(2)

His Du'a after the Fajr Prayer

36. From Mufid al-Din in al-Majalis: Narrated from Abi Barzah al-Aslami from his father who said: When the Noble Prophet (S) had offered the Fajr Prayer, he raised his voice until his companions could hear him, and said:

أَللّٰهُمَّ أَصْلِحْ لِى دِيْنِىَ الَّذِى جَعَلْتَهُ لِى عِصْمَهً. أَللّٰهُمَّ أَصْلِحْ لِى دُنْيَایَ الَّتِى جَعَلْتَ فِيهَا مَعَاشِى.

1- al-Kafi 2:548, Bihar al-Anwar 86:2

2- al-Ja'fariyat: 34, al-Mustadrak 5:106

أَللَّهُمَّ أَصْـلِحْ لِى آخِرَتِىَ الَّتِى جَعَلْتَ إِلَيْهَا مَرْجَعِى. أَللَّهُمَّ إِنِّى أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ. أَللَّهُمَّ إِنِّى أَعُوذُ بِكَ لاَ مَانِعَ لِمَا أَعْطَـيْتَ وَلاَ مُعْطِىَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

“O Allah! Set right for me the religion that You have made a safeguard for me [three times]. O Allah! Set right for me this world that You have made me live in [three times]. O Allah! Set right for me my hereafter that you have made my place of return [three times]. O Allah! I seek refuge with Your pleasure from Your ire and I seek refuge with Your forgiveness from Your wrath [three times]. O Allah! I seek refuge with You – nobody can deny to the one whom You have given, and nobody can give to the one whom You have denied, and nobody's efforts come to fruition without You.”(١)

٣٧. From al-Qutb in his Da'awat: When the Holy Prophet (S) had offered the morning prayer he said:

أَللُّهَمَّ مَتِّعْنِـى بِسَمْعِى وَ بَصَرِى وَاجْعَلْهُمَا الْوَارِثَيْنِ مِنِّى وَ أَرِنِـى ثَارِى مِنْ عَدُوِّى.

“O Allah! Grant me the use of my hearing and sight and let them stay with me till my death and show me the destruction of my enemies.”(٢)

His Dhikr after the Fajr Prayer

٣٨. From Sayyid Ibn Tawus in al-Iqbal: Narrated from Ja'far ibn Muhammad from his father (as), who said in a hadith: When the Holy Prophet (S) had completed his morning prayer, he would (continue to) face the Qiblah until sunrise, invoking Allah the Almighty (SwT). At this

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١- Amali al-Tusi ١:١٥٨, Bihar al-Anwar ٨۶: ١٣۴

٢- al-Majlisi quotes it from Bihar al-Anwar ٨۶: ١٣٠

time, ‘Ali ibn Abi Talib (as) would come forward and sit behind the Holy Prophet (S) and the people would come to seek permission to ask for their needs, and this is what the Prophet (S) had instructed them to do.(1)

His Du’a after the Dhuhr Prayer

39. From Sayyid Ibn Tawus in al-Iqbal: Narrated from al-Hadi from his fathers from Abi ‘Abdillah from Amir al-Mu’minin (as) from the Holy Prophet (S): From among his supplications after the Dhuhr Prayer was:

لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. أَللَّهُمَّ إِنِّى أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَهَ مِنْ كُلِّ خَيْرٍ وَالسَّلاَمَهَ مِنْ كُلِّ إِثْمٍ. أَللَّهُمَّ لاَ تَدَعْ لِى ذَنْباً إِلاَّ غَفَرْتَهُ، وَلاَ هَمّاً إِلاَّ فَرَّجْتَهُ، وَلاَ كَرْباً إِلاَّ كَشَفْتَهُ، وَلاَ سُقْماً إِلاَّ شَفَيْتَهُ، وَلاَ عَيْباً إِلاَّ سَتَرْتَهُ، وَلاَ رِزْقاً إِلاَّ بَسَطْتَهُ، وَلاَ خَوْفاً إِلاَّ آمَنْتَهُ، (وَلا دَيْناً إِلاَّ قَضَيْتَهُ) وَلاَ سُوءً إِلاَّ صَرَفْتَهُ، وَلاَ حَاجَهً هِىَ لَكَ رِضاً وَلِى فِيهَا صَلاَحٌ إِلاَّ قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبَّ الْعَالَمِينَ.

“There is no god But Allah, the Great, the Clement. There is no god but Allah, the Lord of the throne of Grace. All praise is for Allah, the Lord of the worlds. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allah! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it,

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1- Iqbal al-A’mal: 320, Bihar al-Anwar 35:289

any defect but that You conceal it, any sustenance but that You increase it, any fear but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most (Merciful! Grant me my supplication, Lord of the Universe."(۱)

(His Du'a in his Sujud (Prostration

In al-Bihar: Narrated from 'Abdillah ibn Sinan from Abi 'Abdillah (as) that when the .۴۰ :Noble Prophet (S) put his face (on the earth) for sujud, he would say

أَللّٰهُمَّ مَغْفِرَتُکَ أَوْسَعُ مِنْ ذُنُوبِی وَرَحْمَـتُکَ أَرْجی عِنْدِی مِنْ عَمَلِی، فَاغْفِرْ لِی ذُنُوبِی یَا حَیّاً لاَ یَمُوتُ.

O Allah! Your forgiveness is greater than my sins and I am more hopeful of Your " (mercy than of my actions, so forgive my sins O Living who never dies!"(۲)

His Du'a when he wanted to leave (after completing) his Prayer

In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from .۴۱ 'Ali (as), that when the Holy Prophet (S) wanted to leave (after completing) the prayer, :he passed his right hand over his forehead then said

أَللّٰهُمَّ لَکَ الْحَمْدُ لاَ إِلٰهَ إِلاَّ أَنْتَ عَالِمُ الْغَیْبِ وَالشَّهَادَهِ. أَللّٰهُمَّ اذْهِبْ عَنَّا الْهَمَّ وَالْحُزْنَ وَالْفِتَنَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

O Allah! For You is all praise, there is no god but You, Knower of the unseen and the " seen. O Allah! Take away from us all worry, sorrow and trials, both the open and the ".concealed

And he said: There is not one from my Ummah who does this but that Allah (SwT) will give him what he

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۱ - We did not find it in al-Iqbal but it has been narrated in Falah al-Sa`il: ۱۷۱, al-Mustadrak ۵:۹۴

۲- Bihar al-Anwar ۸۶: ۲۱۷

(has asked for.(١

(Note: Sayyid Ibn Tawus mentions a similar narration in his book Falah al-Sa'il.(٢

His Du'a after the Prayer

In Kanz of al-Karajiki: Narrated from Anas who said: After the prayer, the Holy .۴۲ :Prophet (S) would supplicate, saying

أَللَّهُمَّ إِنّی أَعُوذُ بِکَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَقَلْبٍ لاَ يَخْشَعُ وَنَفْسٍ لاَ تَشْبَعُ وَدُعَاءٍ لاَ يُسْمَعُ. أَللَّهُمَّ إِنّی أَعُوذُ بِکَ مِنْ هٰؤُلاَءِ الأَرْبَعِ.

O Allah! I seek refuge with You from the knowledge that does not benefit, and the" heart that does not fear (You), and the soul that does not become satisfied, and the supplication that is not heard. O Allah! I seek refuge with You from these four (things."(٣

His Salah and Du'a at the beginning of the New Year

From Sayyid Ibn Tawus in al-Iqbal: Narrated from Muhammad ibn al-Fudhayl al- .۴۳ Sayrafi who said: It was narrated to us from 'Ali ibn Musa al-Rid'a from his father, from his grandfather, from his fathers (as), who said: On the first day of Muharram, the Holy Prophet (S) would offer two rak'ahs after which he would raise his hands and :supplicate thrice with the following supplication

أَللَّهُمَّ أَنْتَ الإِلٰهُ الْقَدِيمُ، وَهٰذِهِ سَنَةٌ جَدِيدَةٌ، فَأَسْأَلُکَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ، وَالْقُوَّةَ عَلى هٰذِهِ النَّفْسِ الأَمَّارَةِ بِالسُّوءِ، وَالإِشْتِغَالَ بِمَا يُقَرِّبُنِی إِلَيْکَ، يَا کَرِيمُ، يَا ذَاالْجَلاَلِ وَالإِکْرَامِ، يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، يَا ذَخِيرَةَ مَنْ لاَ ذَخِيرَةَ لَهُ، يَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، يَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، يَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، يَا کَنْزَ مَنْ لاَ کَنْزَ لَهُ، يَا حَسَنَ الْبَلاَءِ يَا عَظِيمَ الرَّجَاءِ، يَا عِزَّ الضُّعَفَاءِ، يَا مُنْقِذَ الْغَرْقى، يَا مُنْجِیَ الْهَلْکى، يَا مُنْعِمُ، يَا مُجْمِلُ، يَا

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al-Ja'fariyat: ۴٠ -١

Falah al-Sa`il: ١٨٧ -٢

Kanz al-Fawa`id ١:٣٨۵, Bihar al-Anwar ٨۶:١٨ -٣

مُفْضِلُ، يَا مُحْسِنُ، أَنْتَ الَّذِی سَجَدَ لَکَ سَوَادُ اللَّیلِ، وَنُورُ النَّهَارِ، وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِیُّ الْمَاءِ، وحَفِیفُ الشَّجَرِ، یَا اللّٰهُ لاَ شَرِیکَ لَکَ. أَللّٰهُمَّ اجْعَلْنَا خَیْراً مِمَّا یَظُنُّونَ، وَاغْفِرْ لَنَا مَا لاَ یَعْلَمُونَ، حَسْبِیَ اللّٰهُ لاَ إِلٰهَ إِلاَّ هُوَ عَلَیْهِ تَوَکَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِیمِ، آمَنَّا بِهِ، کُلٌّ مِنْ عِنْدِ رَبِّنَا، وَمَا یَذَّکَّرُ إِلاَّ أُولُو الأَلْبَابِ، رَبَّنَا لاَ تُزِغْ قُلُوبَنَا وَهَبْ لَنَا مِنْ لَدُنْکَ رَحْمَةً إِنَّکَ أَنْتَ الْوَهَّابُ.

O Allah! You are the Eternal Lord, and this is a new year, so I ask that You grant me " protection from Shaitan, and control over this voluptuous self that incites towards evil, and being occupied in that which would bring me closer to You, O Most Kind! O Lord of Might and Majesty! O Supporter of the one who has no supporter, O Protector of the one who has no protector, O Guardian of the one who has no guardian, O Helper of the one who has no helper, O Assister of the one who has no assister, O Reinforcement of the one who has no reinforcement, O Granter of gracious gifts, O Source of great hope, O Esteem of the weak, O Rescuer of the drowning, O Savior of the devastated, O Benefactor, O Beautifier, O Granter of excellence, O Bestower; You are the One to whom prostrate the darkness of night and the light of day, the brightness of the moon and rays of the sun, the sound of (gushing) water and the rustling of the trees; O Allah!

You have no partner. O Allah! Make us the best of what they conjecture (about us) and forgive us that which they do not know (of our faults). Allah is enough for me – there is no god but He; in Him do I trust and He is the Lord of the Exalted Throne. We believe in it - everything is from our Lord, and none takes admonition except those who possess intellect. Our Lord! Make not our hearts deviate and bestow Your mercy on (us, indeed You are All-Munificent."(١

His Du'a on the night of Fifteenth of Sha'ban

From Sayyid ibn Tawus in al-Iqbal: Among the actions to be performed on the eve .۴۴ of the fifteenth of Sha'ban are ... and the Holy Prophet (S) used to supplicate on this :night and say

أَللّٰهُمَّ اقْسِمْ لَنا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ رِضْوَانَكَ، وَمِنَ الْيَقِينِ مَا يَهُونُ عَلَيْنَا بِهِ مُصِيبَاتِ الدُّنْيَا. أَللّٰهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah! Grant us as much fear of You as would prevent us from Your disobedience," and as much obedience as would make us attain Your pleasure, and as much certainty as would make bearable for us the tribulations of this world. O Allah! Grant ,us the use of our hearing, sight and strength in the life You have given us

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Iqbal al-A'mal: ۵۵۳ -١

and let it remain with us until we die, and avenge those who have oppressed us, and help us against those who have become our enemies, and do not keep tribulations for us in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not make sovereign upon us one who has no mercy on us, by Your Mercy O Most Merciful of mercifuls."(١)

۴۵. In al-Iqbal: In the narration from his grandfather Abi Ja'far al-Tusi, from one of the Noble Prophet's wives who said: "On the night when the Prophet (S) was with me, he gently withdrew from my bedcover (so as not to wake me) but I noticed it. I began feeling the jealousy that is felt by women and thought that he was in the room of another one of his wives but when I came upon him, he was like a garment that had fallen on the ground, prostrating, with the tip of his toes (placed on the ground), and saying:

أَصْــبَحْتُ إِلَيْکَ فَقِیراً خَائِفاً مُسْتَجِیراً فَلاَ تُبَدِّلْ إِسْمِی وَلاَ تُغَیِّرْ جِسْمِی وَلاَ تَجْتَهِدْ بَلاَئِی وَاغْفِرْ لِی.

"I come to You as a beggar, fearful, seeking refuge, so do not change my status, and do not alter my body, and do not make severe my tribulations, and forgive me."

Then he raised his head and then prostrated again and I heard him say:

سَجَدَ لَکَ سَوَادِی وَخِــیَالِی وَآمِنَ بِذٌلِکَ فُؤَادِی. هٌذِهِ یَدَایَ بِمَا جَنَیْتُ عَلــی نَفْسِی، یَا عَظِیمُ تُرجی لِکُلِّ عَظِیمٍ إِغْفِرْ

١- Ibid., ۶۹۹-۷۰۰

لِی ذَنْبِیَ الْعَظِیمَ فَإِنَّهُ لاَ یَغْفِرُ الذَّنْبَ الْعَظِیمَ إِلاَّ الْعَظِیمُ.

My body and mind have prostrated to You, and by this has my heart gained faith.“ These are my hands with which I have oppressed my soul, O Greatest upon whom is the greatest hope, forgive my greatest sin, for none forgives the greatest sin but the ”.Greatest

:Then he raised his head and prostrated for the third time and I heard him say

أَعُوذُ بِعَفْوِکَ مِنْ عِقَابِکَ، وَأَعُوذُ بِرِضَاکَ مِنْ سَخَطِکَ، وَأَعُوذُ بِمُعَافَاتِکَ مِنْ عُقُوبَتِکَ، وَأَعُوذُ بِکَ مِنْکَ، أَنْتَ کَمَا أَثْنَیْتَ عَلَی نَفْسِکَ وَفَوْقَ مَا یَقُولُ الْقَائِلُونَ.

I seek refuge in Your forgiveness from Your chastisement, and I seek refuge in Your “ grace from Your punishment, and I seek refuge in You from You; You are as You have ”.described Yourself and above what the speakers speak

:Then he raised his head and prostrated once more for the fourth time and said

أَللَّهُمَّ إِنِّی أَعُوذُ بِنُورِ وَجْهِکَ الَّذِی أَشْرَقَتْ لَهُ السَّمٰوَاتُ وَالأَرْضُ، وَقَشَعَتْ بِهِ الظُّلُمَاتُ، وَصَلُحَ بِهِ أَمْرُ الأَوَّلِینَ وَالآخِرِینَ، أَنْ یَحِلَّ عَلَیَّ غَضَبُکَ أَوْ یَنْزِلَ عَلَیَّ سَخَطُکَ. أَعُوذُ مِنْ زَوَالِ نِعْمَتِکَ وَفَجْأَةِ نِقْمَتِکَ وَتَحْوِیلِ عَافِیَتِکَ وَجَمِیعِ سَخَطِکَ. لَکَ الْعُتْبَی فِیمَا اسْتَطَعْتُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِکَ.

O Allah! I seek refuge with the light of Your presence by which the heavens and the“ earth radiate, and by which the darkness dispels, and through which the affairs of the first and last improve; and (I seek refuge) from Your anger covering me and Your wrath coming upon me. I seek refuge from the reduction of

Your bounties, and the suddenness of Your retribution, and the cessation of the well-being You have granted, and all Your displeasure. You admonish me for what I have ".the ability to perform and there is no power or might but by Your will

She continued: "When I saw this from him, I left him and proceeded towards home as a feeling of restlessness came upon me. Then the Holy Prophet (S) followed me and said: "Why are you uneasy?" I said: "I was with you O Prophet of Allah." He said: "Do you know what night this is? This is the night of the middle of Sha'ban. In it is the actions determined, and the sustenance divided, and the life spans fixed; and Allah forgives all but the polytheist or the open enemy, or one who has severed ties with his close family, or the one who consumes intoxicants, or the one who insists on sinning, (or the (frolicsome) poet or fortune-teller."(١

Note: This has also been narrated in al-Iqbal from his grandfather Abi Ja'far al-Tusi from Hammad from Aban from Abi 'Abdillah (as) in a hadith similar to this one but in which the supplication differs completely from the supplication in this hadith.(٢) Al-(Zamakhshari also narrates this in al-Fa'iq without mentioning the supplications.(٣

His Du'a upon seeing the New–Moon

٤۶. From Shaykh Tusi in al-Amali: Narrated from Muhammad ibn Hanafaiyya from 'Ali (as) who said: When the Holy Prophet (S) looked at the new-moon, he would raise his :hands and say

بِسْمِ اللّٰهِ، أَللّٰهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَ الإِى_مَانِ

p: ٢۶٠

١- Ibid., ٧٠٢

٢- Ibid.

٣- We did not find it in al-Fa`iq

وَ السَّلَامَهِ وَ الإِسْلَامِ رَبِّی وَرَبُّکَ اللَّهِ.

In the name of Allah. O Allah! Make it come upon us with harmony and faith, peace“ (and submission (to You). My Lord and your Lord is Allah.”(۱

(Note: There are many similar narrations.(۲

His Du’a upon seeing the New-Moon of the month of Ramadhan

From Sayyid ibn Tawus in the section on the actions to be performed in the month .۴۷ of Ramad’an: From Muhammad ibn Hanafiyya from Amir al-Mu’minin (as) who said: When the Holy Prophet (S) saw the new-moon of the month of Ramad’an, he turned :his face towards the Qiblah and said

أَللُّهُمَّ أَهِلَّهُ عَلَیْنَا بِالأَمْنِ وَالإِی_مَانِ وَالسَّلَامَهِ وَالإِسْ_لَام، وَالْعَافِیهِ الْمُجَلَّلَه، وَدِفَاعِ الأَسْ_قَام، وَالْعَوْنِ عَل_ی الصَّلَاهِ وَالصِّ_یَام وَتِّلَاوَهِ الْقُرَآنِ. أَللُّهُمَّ سَلِّمْ_نَا لِشَهْرِ رَمَضَانَ، وَتُسَلِّمْهُ مِنَّا، وَسَلِّمْنَا فِیهِ، حَتّی یَنْقَضِیَ عَنَّا شَهْرُ رَمَضَانَ وَقَدْ عَفَوْتَ عَنَّا وَغَفَرْتَ لَنَا وَرَحِمْتَنَا.

O Allah! Make it come upon us with harmony and faith, peace and submission, well-“ and reciting the ,being and protection from maladies, and help in prayer and fasting Qur’an. O Allah! Make us turn to the month of Ramad’an and make it receive us, and make us submissive in it, until the month of Ramad’an ends while You have pardoned (and forgiven us and had mercy on us.”(۳

His Daily Dhikr

In al-Kafi: Narrated from Abi al-Hasan al-Anbari from Abi ‘Abdillah (as) who said: .۴۸ The Holy Prophet (S) used to praise Allah three hundred and sixty times a day, the :(same as the) number of canals in the body, saying

أَلْحَمْدُ لِلّهِ رَبِّ الْعَالَمِینَ کَ_ثِیراً عَل_ی کُلِّ حَالٍ.

Many praises be to Allah – Lord of the Universe - in all“

Amali al-Tusi ۲:۱۰۹ -۱

۲- See Wasa`il al-Shi’ah ۷:۲۳۳-۲۳۵

۳- Iqbal al-A’mal: ۱۷, al-Kafi ۴:۷۰, al-Faqih ۲:۱۰۰, Tahdhib al-Ahkam ۴:۱۹۶

(conditions.”(١)

Also: Narrated from Ya’qub ibn Shu’aib who said: I heard Aba ‘Abdillah (as) saying: .۴۹ The Noble Prophet (S) said: Verily there are three hundred and sixty canals in the human body, out of which a hundred and eighty are flowing and a hundred and eighty are stationary. If the flowing canal becomes stationary, it does not grow and it the stationary canal begins to flow, it does not grow. And the Holy Prophet (S) said:

أَلْحَمْدُ لِلّٰهِ كَثِيراً عَلـى كُلِّ حالٍ.

“Many praises be to Allah in all conditions.”

three hundred and sixty times when he woke up in the morning and (again) when... (night fell.(٢)

From Shaykh Tusi in al-Majalis and al-Akhbar: Narrated from Sariyya ibn Ya’qub .۵۰ from his father, from al-Sadiq, from his fathers (as) in a hadith: When the Holy Prophet (S) woke up in the morning, as the sun rose, he would say:

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعالَمِينَ كَـثِيراً طَيِّباً عَلـى كُلِّ حالٍ.

“Many good praises be to Allah - Lord of the Universe, in all conditions.”

(And he would express his gratitude (to Him) three hundred and sixty times.(٣)

His Dhikr in the Morning and Evening

From al-Qutb al-Rawandi: It is narrated that when ‘Ali ibn al-Husayn (as) was .۵۱ taken to Yazid, he wanted to kill him so he made the Imam stand in front of him and spoke to him, trying to get a response that would give him an excuse to kill him. And the Imam (as) would answer him, and while he spoke he had small prayer-beads(۴) in his hand which he was turning with

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١- al-Kafi ٢:۵٠٣

۲- Ibid.

۳- Amali al-Tusi ۲:۲۱۰, Majmu'at Warram: ۳۲۲, Bihar al-Anwar ۸۶:۲۶۶ and ۹۳:۲۱۶

۴- What is commonly referred to as Tasbih in Persian , Urdu etc. (Tr.)

his fingers as he was speaking. So Yazid said to him: "I am speaking to you and you are replying me while turning the prayer-beads in your hand with your fingers, so how is that permissible?" He (as) said: "My father narrated to me from my grandfather that when he had finished praying the morning prayer he would not talk until he had taken :his prayer-beads in his hand and said

أَللّٰهُمَّ إِنِّى أَصْبَحْتُ أُسَبِّحُكَ وَأُمَجِّدُكَ وَأُحَمِّدُكَ وَأُهَلِّلُكَ بِعَدَدِ مَا أُدِيْرُ بِهِ سُبْحَتِى.

O Allah! I start my day by praising and glorifying You as many times as I have turned" ".my prayer-beads

and he would take the prayer-beads and start to turn them as he spoke whatever... he wished to speak, other than reciting dhikr, and he said that turning the prayer-beads would be counted (as recitation of dhikr) and would act as a protection until he retired to his bed (at night) and when he retired to his bed, he would say something similar to what he had said (in the morning) and would place his prayer-beads under his pillow and it would thus be counted (as dhikr) from one time to another – so I did this to follow in the footsteps of my grandfather." Yazid said – repeating time and again: "None from among you do I address but that he replies me with that by which his success is seen," and he withdrew from his intention to kill him and ordered that he (be unshackled.(١

Note: It is apparent

١- al-Da'awat:۶١, al-Mustadrak ۵:١٢۴

(from this narration that by 'grandfather' he meant the Holy Prophet (S

His remedy for Headache

52. In Tibb al-A'immah: From Ahmad ibn Ziyad from Fadhalah from Isma'il ibn Ziyad from Abi 'Abdillah (as) who said: Whenever the Holy Prophet (S) was afflicted with sluggishness or a headache, he would extend his hands and recite Surah al-Fatihah and the Mu'awwadhatayn(1) and he would be relieved from that which afflicted him.(2)

His seeking protection from fever and other ailments

53. In Da'awat al-Rawandi: The Noble Prophet (S) would seek protection from fever and pains by saying:

أَللّٰهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ شَرِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

"O Allah! I seek refuge with You from the harm of a gushing blood-vessel and from the evil of the fire of hell."(3)

His invocation for protection from fever

54. From Tibb al-A'immah: Narrated from 'Amr Dhi Qurrah and Tha'labah al-Jammal who said: We heard Amir al-Mu'minin (as) saying: A severe fever came upon the Holy Prophet (S) so Jibra'il came to him and recited the following invocation:

بِسْمِ اللّٰهِ أُرْقِيکَ، بِسْمِ اللّٰهِ أَشْفِيکَ مِنْ کُلِّ دَاءٍ يُؤْذِيکَ، وَاللّٰهُ شَافِيکَ، بِسْمِ اللّٰهِ خُذْهَا فَلْتُهَنِّيکَ. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. وَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ، وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ، لَتَبَرَّأَنَّ بِإِذْنِ اللّٰهِ عَزَّوَجَلَّ.

"In the name of Allah - I invoke (for) you. In the name of Allah - I cure you of every ailment that afflicts you and Allah is your Healer. In the name of Allah - take it as it brings you well-being. In the name of Allah the Compassionate the Merciful. I swear by the setting of the stars. And that is indeed a mighty adjuration

(.Surat al-Nas (۱۱۴) and Surat al-Falaq (۱۱۳). (Tr -۱

Tibb al-A`immah □: ۳۹, Bihar al-Anwar ۷:۹۵ and al-Ja`fariyyat: ۲۱۶ -۲

al-Da’awat: ۲۰۸ and Bihar al-Anwar ۹۵:۳۱ -۳

".if you but knew. You will surely recover by the will of Allah the Almighty

Then the Prophet (S) stood up (cured) from that which had tied him down and he said: "O Jibra'il! This is indeed a great invocation!" He replied: "It is from a treasure in the (seven heavens."(١

His invocation for protection from magic

In al-Bihar: From Ibn 'Abbas who said: Lubaid ibn A'sam cast a spell on the Prophet .۵۵ (S) and then put it in the well belonging to Bani Zurayq. So the Prophet (S) fell ill and while he was asleep two angels came to him, one sat next to his head while the other next to his legs and they informed him of this (magic) and said: "The spell is in the well of Dharwan, inside a spadix of a palm tree under a rock at the bottom of the well." As the Prophet (S) woke up and send 'Ali (as), Zubayr and 'Ammar (to remove the spell). They removed the water from the well and raised the rock and removed the spadix. In it were a few hairs of the Holy Prophet (S) along with some broken teeth from his comb, which had been tied in eleven knots with a needle. Then these two Surahs were revealed. The Holy Prophet (S) started reciting the two Surahs and with the recitation of each ayah, one of the knots opened up, and after all the knots were undone, the Prophet (S) looked like someone who had just had a huge burden lifted

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Tibb al-A`immah : ۳۷, Bihar al-Anwar ۹۵:۲۰, Qurb al-Isnad: ۴۶, al-Kafi ۸:۱۰۹ -۱

:from him, and Jibra'il started saying

بِسْمِ اللَّهِ أُرْقِيکَ مِنْ کُلِّ شَیْءٍ یُؤْذِیکَ مِنْ حَاسِدٍ وَعَیْنٍ وَاللَّهُ یَشْفِیکَ.

In the name of Allah I protect you from all things that harm you – from the jealous" one and the evil eye – and may Allah cure you."(1)

Note: The two Surahs referred to are the Mu'awwadhatan (Surah al-Falaq and al-Nas) as has been mentioned in other narrations.(2)

Another one of his invocations

In al-Bihar from the Tafsir of the Imam: The Prophet (S) placed his hand on the .56 :poisoned (meat of the) arm-bone and said

بِسْمِ اللَّهِ الشَّافِی، بِسْمِ اللَّهِ الْکَافِی، بِسْمِ اللَّهِ الْمُعَافِی، بِسْمِ اللَّهِ الَّذِی لَا یَضُرُّ مَعَ إِسْمِهِ شَیْءٌ فِی الْأَرْضِ وَلَا فِی السَّمَاءِ وَهُوَ السَّمِیعُ الْعَلِیمُ.

In the name of Allah the Healer, in the name of Allah the Sufficient, in the name of" Allah the Nourisher, in the name of Allah with whose name nothing in the earth or ".heaven can cause (us) harm and He is All-hearing All-seeing

Then he said: "Eat in the name of Allah," and the Holy Prophet (S) ate and they all ate until they were satisfied, and it (the poisoned meat) did not harm them in the least.(3)

His Du'a when Distressed or Troubled

From Shaykh Tusi in al-Amali: Narrated from Zayd, from his fathers, from 'Ali (as), .57 who said: Whenever the Noble Prophet (S) was distressed or troubled he would recite :the following du'a

یَا حَیُّ یَا قَیُّومُ، یَا حَیّاً لَا یَمُوتُ، یَا حَیُّ لَا إِلَٰهَ إِلَّا أَنْتَ، کَاشِفَ الْهَمِّ، مُجِیبَ دَعْوَةِ الْمُضْطَرِّینَ. أَسْأَلُکَ بِأَنَّ لَکَ الْحَمْدَ لَا إِلَٰهَ إِلَّا أَنْتَ الْمَنَّانُ، بَدِیعُ السَّمٰوَاتِ وَالْأَرْضِ ذُو

1- Bihar al-Anwar 95:129, Makarim al-Akhlaq: 413

۲- Bihar al-Anwar ۹۵:۱۲۶, Tibb al-A`immah: ۱۱۴, Majma' al-Bayan ۱۰:۵۶۸, Da`aim al-Islam ۲:۱۳۸

۳- Bihar al-Anwar ۹۵:۱۴۴, The Tafsir attributed to Imam al-'Askari ▯: ۱۷۸

الْجلَالِ وَالإِكْرَامِ، رَحْمٰنَ الدُّنْـيَا وَالآخِرَهِ وَرَحِيمَهُمَا، رَبِّ ارْحَمْنِى رَحْمَهً تُغْنِيَنِى بِهَا عَنْ رَحْمَهِ مَنْ سِوَاکَ، يَا أَرْحَمَ الرَّاحِمِينَ.

O Ever-living! O Ever-lasting! O Ever-living who never dies! O Ever-living there is no" god but You. Remover of the troubles! Answerer of the calls of the desperate! I ask You, as all praise is due to You – there is no god but You – O Bestower of Favors! Originator of the heavens and the earth! Lord of Might and Glory! The Beneficent in this world and the next and the Merciful in them both! O Lord! Bless me with the mercy that would make me free from needing mercy from other than You, O Most Merciful ."of the mercifuls

The Holy Prophet (S) said: "Whoever, from among the Muslims, recites this du'a three times is guaranteed to get what he asks for except if it (what he asks for) is a sin or if (he has broken off ties with his close relatives."(١)

His Du'a for memorizing the Holy Qur'an

In Qurb al-Isnad: From Mas'adah ibn Sadaqah: I was told by Ja'far from his fathers .٥٨ :((as) that the following was one of the supplications of the Holy Prophet (S

أَللّٰهُـمَّ ارْحَمْنِى بِتَرْکِ مَعَاصِـيکَ مَـا أَبْقَيْتَنِى، وَارْزُقْنِى حُسْنَ النَّظَرِ فِيمَـا يُرْضِـيکَ عَنِّى وَأَلْزِمْ قَلْبِى حِفْظَ کِتَابِـکَ کَمَـا عَلَّمْتَنِى، وَاجْعَلْنِى أَتْلُوهُ عَلـَى النَّحْوِ الَّذِى يُرْضِـيکَ عَنِّى. أَللّٰهُمَّ نَوِّرْ بِکِتَابِکَ بَصَرِى، وَاشْرَحْ بِهِ صَدْرِى، وَفَرِّحْ بِهِ قَلْبِى، وَأَطْلِقْ بِهِ لِسَانِى، وَاسْتَعْمِلْ بِهِ بَدَنِى، وَقَوِّنِى عَلـَى ذٰلِکَ، فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّهَ إِلَّا بِکَ.

O Allah! Bless me with the ability to keep away from"

Amali al-Tusi ٢:١٢٥ -١

Your disobedience for the rest of my life; and grant me the ability to see the good in what pleases You, and make my heart memorize Your book as You have taught me; and enable me to recite it in the way that pleases You. O Allah! Illuminate my sight by You book, and expand by it my chest, and gratify by it my heart, and make eloquent my speech by it, and make my body work by it, and strengthen me in this for surely (there is no might and no power but (by) You". (1)

His Covering

59. In al-Muhaj: The 'Hijab' (covering) of the Holy Prophet (S) (i.e. the supplication for protection from enemies) was:

 وَجَعَلْنا عَلی قُلُوبِهِمْ أَکِنَّهً أَنْ یَفْقَهُوهُ وَفِی آذانِهِمْ وَقْراً. وَإِذا ذَکَرْتَ رَبَّکَ فِی الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلی أَدْبارِهِمْ نُفُوراً أَللّٰهُمَّ بِمَا وَارَتِ الْحُجُبُ مِنْ جَلَالِکَ وَجَمَالِکَ، وَبِمَا أَطَافَ بِهِ الْعَرْشِ مِنْ بَهَاءِ کَمَالِکَ، وَبِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِکَ، وَبِمَا تُحِیطُ بِهِ قُدْرَتُکَ مِنْ مَلَکُوتِ سُلْطَانِکَ، یَا مَنْ لَا رَادَّ لِأَمْرِهِ وَلَا مُعَقِّبَ لِحُکْمِهِ، إِضْرِبْ بَیْنِی وَبَیْنَ أَعْدَائِی بِسِتْرِکَ الَّذِی لَا تُفَرِّقُهُ الْعَوَاصِفُ مِنَ الرِّیَاحِ، وَلَا تَقْطَعُهُ الْبَوَاتِرُ مِنَ الصِّفَاحِ، وَلَا تَنْفُذُهُ عَوَامِلُ الرِّمَاحِ، حُلَّ یَا شَدِیدَ الْبَطْشِ بَیْنِی وَبَیْنَ مَنْ یَرْمِینِی بِخَوَافِقِهِ، وَمَنْ تَسَرَّی إِلَیَّ طَوَارِقُهُ، وَفَرِّجْ عَنِّی کُلَّ هَمٍّ وَغَمٍّ، یَا فَارِجَ هَمِّ یَعْقُوبَ فَرِّجْ عَنِّی، یَا کَاشِفَ ضُرِّ أَیُّوبَ إِکْشِفْ ضُرِّی، وَاغْلِبْ لِی مَنْ غَلَبَنِی، یَا غَالِباً غَیْرَ مَغْلُوبٍ. وَرَدَّ اللّٰهُ الَّذِینَ کَفَرُوا بِغَیْظِهِمْ لَمْ یَنَالُوا خَیْراً وَکَفَی اللّٰهُ الْمُؤْمِنِینَ الْقِتَالَ وَکَانَ اللّٰهُ قَوِیّاً عَزِیزاً   فَأَیَّدْنَا الَّذِینَ آمَنُوا عَلی عَدُوِّهِمْ فَأَصْبَحُوا

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1- Qurb al-Isnad:4, Bihar al-Anwar 95:341

ظَاهِرِينَ

We have cast veils over their hearts lest they understand it and a heaviness in their" (ears" (Surat al-An'am (۶): ۲۵

And when you remember your Lord alone, in the Qur'an, they turn their backs in" (aversion" (Surat al-Isra` (۱۷): ۴۶

O Allah! By that which your Might and Majesty have covered, and by that which have been engulfed by the perfection of your Sovereignty, and by the honor that comes forth from your Infinite Knowledge, and by that which is encompassed by your Dominion; O One whose command cannot be overruled and whose ruling cannot be overturned! Place between myself and my enemies a covering that cannot be removed even by strong winds, nor can it be cut by sharp blades, nor can spears pierce it. O One whose Might is great! Guard me from the one who has taken aim at me with his arrows and the one who makes me the target of his strikes; and remove from me every sorrow and hardship. O remover of the sorrows of Ya'qub! Remove my sorrows; O Eliminator of the hardships of Ayyub! Eliminate my hardships; and defeat .for me the one who has defeated me, O Defeater who cannot be defeated

And Allah turned back the unbelievers in their rage; they did not obtain any" advantage, and Allah sufficed the believers in their fight and Allah is Strong and (Mighty" (Surat al-Ahzab (۳۳): ۲۵

Then We aided those who believed against their enemy and they became the ones" who

(prevailed. (Surat al-Saff (۶۱): ۱۴)(۱)

Addendum to this Chapter

point

۱. In al-Manaqib: He (S) would neither stand nor sit but by the remembrance of (Allah.(۲)

(Note: This has also been narrated in Majma' al-Bayan.(۳)

۲. In al-Kafi: In his narration from Ibn Fad'dhal from one of our companions from al-Rid'a (as), that he used to say to his companions: "Take up the weapon of the Prophets." It was asked: "And what is the weapon of the prophets?" He replied: "(It is) (du'a."(۴)

۳. In Da'awat al-Rawandi: He (S) would implore so much when supplicating until it (looked like his cloak was about to fall off.(۵)

۴. In Kashf al-Ghummah: Ahmad ibn Hamdun said in his 'Tadhkirah': Muhammad ibn 'Ali ibn al-Husayn (as) said: "We (the Ahl al-Bayt) supplicate to Allah for that which we like, and if what we do not like happens instead, we do not go against what Allah has (preferred for us."(۶)

His Du'a in the Morning

۵. In al-Kafi: In his narration from al-Fadhl ibn Abi Qurrah from Abi 'Abdillah (as) who said: Three sentences were recited by all the prophets, one after the other, from :Adam (as) until they came down to the Noble Prophet (S). Every morning he would say

أَللَّهُمَّ إِنِّی أَسْأَلُکَ إِی_مَاناً تُبَاشِرُ بِهِ قَلْبِی، وَيَقِيناً حَتَّی أَعْلَمُ أَنَّهُ لاَ يُصِيبُنِی إِلاَّ مَا کَتَبْتَ لِی، وَرَضِّنِی بِمَا قَسَمْتَ لِی.

"O Allah! I ask You for faith which gives joy to my heart, and certitude so that I may know that nothing befalls me except that which You have destined for me, and make me pleased with that which you

۱- Muhaj al-Da’awat: ۲۹۶

۲- Manaqib Ale Abi Talib ۱:۱۴۷

۳- Majma’ al-Bayan ۲:۵۵۴

۴- al-Kafi ۲:۴۶۸

۵- al-Da`awat: ۲۲, Bihar al-Anwar ۹۳:۳۳۹

۶- Kashf al-Ghummah ۲:۱۵۰,۱۵۱

(have apportioned for me.”(۱)

In al-Khisal: The Holy Prophet (S) taught ‘Ali (as) the du’a which Jibra’il brought from .۶ :Allah (SwT) and instructed the Prophet to recite in times of hardships and troubles

يَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، وَيَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، وَيَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، وَيَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، وَيَا غِيَاثَ مَنْ لاَ غِيَاثَ لَهُ، وَيَا كَرِيمَ الْعَفْوِ، وَيَا حَسَنَ الْبَلاَءِ، وَيَا عَظِيمَ الرَّجَاءِ، وَيَا عَوْنَ الضُّعَفَاءِ، وَيَا مُنْقِذَ الْغَرْقى، وَيَا مُنْجِىَ الْهَلْكى، يَا مُحْسِنُ، يَا مُجْمِلُ، يَا مُنْعِمُ، يَا مُفْضِلُ، أَنْتَ الَّذِى سَجَدَ لَكَ سَوَادُ اللَّيلِ، وَنُورُ النَّهَارِ وَضَوْءُ الْقَمَرِ، وَشُعَاعُ الشَّمْسِ، وَدَوِىُّ الْمَاءِ، وَحَفِيفُ الشَّجَرِ، يَا اللُّهُ، يَا اللُّهُ، يَا اللُّهُ، أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ. ثُمَّ تَقُولُ: أَللُّهُمَّ افْعَلْ بِى كَذَا وَكَذَا...

O Supporter of the one with no supporter! O Protector of the one with no protector! O“ Provider of the one with no provisions! O Helper of the one with no helper! O Hearer of the unheard appeal! O Munificent in forgiving! O One whose trials are good! O Giver of great hope! O Helper of the weak! O Rescuer of the drowning! O Savior of the devastated! O Beneficent! O Creator of beauty! O Granter of blessings! O Bestower of good! You are the One to whom prostrate the darkness of night, the light of day, the illumination of the moon, the rays of the sun, the sound of (running) water and the rattling of trees. O Allah! O Allah! O Allah! You are One and have no

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al-Kafi ۲:۵۲۴, Bihar al-Anwar ۸۶:۲۸۹ -۱

".partner

Then you say: "O Allah! Grant me such and such," and you will not stand up from (where you are sitting but that your supplication will be answered if Allah wills.(1)

His Invocation

In al-Muhaj: In his narration from Abi Basir and Muhammad ibn Muslim who said: .7 Ja'far ibn Muhammad al-Sadiq (as) narrated to us from his father, from his fathers, from Amir al-Mu'minin 'Ali ibn Abi Talib (as), who said: The Holy Prophet (S) would invoke (Allah (SwT)) for (the safety of) al-Hasan and al-Husayn (as) with this, and he :would order his companions to recite it, and it is

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيم. أُعِيذُ نَفْسِى وَدِينِى وَأَهْلِى وَمَالِى وَوُلْدِى وَخَوَاتِيمَ عَمَلِى وَمَا رَزَقَنِى رَبِّى وَخَوَّلَنِى بِعِزَّةِ اللَّهِ وَعَظَمَةِ اللَّهِ وَجَبَرُوتِ اللَّهِ وَسُلْطَانِ اللَّهِ وَرَحْمَةِ اللَّهِ وَرَأْفَةِ اللَّهِ وَغُفْرَانِ اللَّهِ وَقُوَّةِ اللَّهِ وَقُدْرَةِ اللَّهِ وَبِآلَاءِ اللَّهِ وَبِصُنْعِ اللَّهِ وَبِأَرْكَانِ اللَّهِ وَبِجَمْعِ اللَّهِ عَزَّوَجَلَّ وَبِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيهِ وَآلِهِ) وَقُدْرَةِ اللَّهِ عَلَى مَايَشَاءُ، مِنْ شَرِّ السَّامَّةِ وَالْهَامَّةِ، وَمِنْ شَرِّ الْجِنِّ وَالإِنْسِ، وَمِنْ شَرِّ مَا دَبَّ فِى الأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَآءِ، وَمَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ كُلِّ دَابَّةٍ رَبِّى آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّى عَلَى صِرَاطٍ مُسْتَقِيمٍ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ.

In the name of Allah the Beneficent the Merciful. I place myself, my religion, my" family, my wealth, my children, the results of my actions and that which my Lord has ,bestowed on me, under the protection of the Respect, Grandeur

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al-Khisal 2:510 -1

Majesty, Munificence, Mercy, Kindness, Forgiveness, Power, Might and Bounty of Allah; By the support of Allah , the prophet of Allah (S) and the Power of Allah over whatever He wills, from the evil of the poisonous and non-poisonous creatures, from the evil of jinn and man, from the evil of that which moves on the earth, from the evil of that which comes out from it, from the evil that descends from the sky and ascends in it and from the evil of every creature that my Lord holds by its forelock, surely my Lord is on the straight path and He has power over all things; and there is no might and no power but that of Allah the Sublime the Mighty – and blessings of Allah be on (our master Muhammad and his progeny."(١)

His invocation when in difficulty or great distress

In the book al-Mujtaba of Ibn Tawus: In his narration from Jabir who said: When .٨ something distressed the Holy Prophet (S), or if the disbelievers troubled him very much, he clasped his hand and said: "Get restricted (then) get relieved." Then he faced :the Qibla and raised his hands and said

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ. أَللّٰهُمَّ إِيَّاكَ نَعْـبُدُ وَإِيَّاكَ نَسْتَعِينُ. أَللّٰهُمَّ كُفَّ بَأْسَ الَّذِينَ كَفَرُوا فَإِنَّكَ أَشَدُّ بَأْساً وَأَشَدُّ تَـنْكِيلاً.

In the name of Allah the Beneficent, the Merciful. There is no might and no power but" that of Allah the Sublime, the Mighty. O Allah! You alone do we worship and from You alone do we

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Muhaj al-Da'awat: ١٠ -١

seek help. O Allah! Restrain the evil of the disbelievers for surely You are the strongest in might and punishment."

... (1)And by Allah, before he opened his hand his problem would be solved.(

His Du'a when something made him sad

9. In al-Bihar: In a hadith from al-Sadiq (as) who said: Whenever something troubled the Holy Prophet (S), he would recite the following du'a – and they called it du'a al-faraj:

أَللُّهُمَّ احْرُسْنِی بِعَیْنِکَ الَّتِی لَا تَنَامُ، وَاکْنُفْنِی بِرُکْنِکَ الَّذِی لَا یُرَامُ، وَارْحَمْنِی بِقُدْرَتِکَ عَلَیَّ، وَلَا أَهْلَکُ وَأَنْتَ رَجَائِی، فَکَمْ مِنْ نِعْمَهٍ أَنْعَمْتَ بِهَا عَلَیَّ قَلَّ لَهَا شُکْرِی، وَکَمْ مِنْ بَلِیَّهٍ ابْتَلَیْتَنِی قَلَّ لَکَ بِهَا صَبْرِی، فَیَا مَنْ قَلَّ عِنْدَ نِعْمَتِهِ شُکْرِی فَلَمْ یَحْرِمْنِی، وَیَا مَنْ قَلَّ عِنْدَ بَلِیَّتِهِ صَبْرِی فَلَمْ یَخْذُلْنِی، وَیَا مَنْ رَآنِی عَلَی الْخَطَایَا فَلَمْ یَفْضَحْنِی، أَسْأَلُکَ أَنْ تُصَلِّیَ عَلَی مُحَمَّدٍ وَآلِ مُحَمَّدٍ. أَللُّهُمَّ أَعِنِّی عَلَی دِینِی بِالدُّنْیَا، وَعَلَی الآخِرَهِ بِالتَّقْوی، وَاحْفَظْنِی فِیمَا غِبْتُ عَنْهُ، وَلَا تَکِلْنِی إِلَی نَفْسِی فِیمَا حَضَرْتُهُ، یَا مَنْ لَا تَضُرُّهُ الذُّنُوبُ، وَلَا تَنْقُصُهُ الْمَغْفِرَهُ، هَبْ لِی مَا لَا یَنْقُصُکَ، وَاغْفِرْ لِی مَا لَا یَضُرُّکَ، إِنَّکَ رَبٌّ وَهَّابٌ. أَسْأَلُکَ فَرَجاً قَرِیباً، وَصَبْراً جَمِیلاً، وَرِزْقاً وَاسِعاً، وَالْعَافِیَهَ مِنْ جَمِیعِ الْبَلَاءِ، وَشُکْرَ الْعَافِیَهِ.

"O Allah! Protect me by Your watchfulness that does not become weary, guard me with Your support which cannot be defeated, have mercy on me by Your power over me, and do not destroy (me) while I rely on You. How many blessings have You bestowed upon me for which my gratitude has come up short, and how many trials have you tested me with where my patience for Your sake

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1- al-Mujtaba: 2

was inadequate? O One for whose blessings my gratitude has come up short but He has not deprived me! O One in whose trials my patience has been inadequate but He has not abandoned me! O One who has seen my mistakes but has not dishonored me! I ask You to send Your blessings on Muhammad and the progeny of Muhammad. O Allah! Make this world a means for my religion, and piety a means for the hereafter. Protect me from that which is hidden from me and do not leave me on my own in the face of what is in front of me. O One who is not harmed by sins and does not lose anything by granting forgiveness! Grant me that from which You lose nothing and forgive me that which does not harm You! You are a Generous Lord. I ask You for a near deliverance, a graceful patience, abundant sustenance, well-being in the face of all trials and gratitude for all your blessings."(1)

His Du'a when he saw the New Moon

10. In al-'Uyun: From Darim ibn Qabisah from 'Ali ibn Musa al-Rid'a, from his fathers, from 'Ali (as) who said: When the Prophet (S) saw the new moon he would say:

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبَرُوتِ بِالتَّقْدِيرِ! رَبِّي وَرَبُّكَ اللَّهُ. أَللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيمَانِ وَالسَّلامَةِ وَالإِحْسَانِ، وَكَمَا بَلَغْتَنَا أَوَّلَهُ فَبَلِّغْنَا آخِرَهُ، وَاجْعَلْهُ شَهْراً مُبَارَكاً تَمْحُو فِيهِ السَّيِّئَاتِ وَتَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ، يَا عَظِيمَ الْخَيْرَاتِ.

"O Obedient creature - the untiring, fast-moving heavenly body that rotates by the Will of Allah!

1- Bihar al-Anwar 95:197

My Lord and your Lord is Allah. O Allah! Make the new moon come upon us with tranquility and faith, and peace and goodness. As You have made us pass the beginning of it, make us pass the end of it. And make it a blessed month wherein You wipe off the evil deeds and elevate our status, O Great Bestower of goodly things".(١)

Note: A similar narration is in al-Mustadrak from al-Iqbal.(٢)

His Du'a at the time of the New Moon of Rajab and other Months

١١. In al-Iqbal: The du'a for the new moon of Rajab as found in al-Da'awat: The Noble Prophet (S) used to say:

أَللُّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِیـمَانِ وَالسَّلاَمهِ وَالإِسْلاَمِ، رَبِّی وَرَبُّکَ اللَّهُ عَزَّوَجلَّ.

"O Allah! Make it (the new moon) come upon us with tranquility and faith, and peace and submission (to Your will). My Lord and Your Lord is Allah (SwT)".(٣)

١٢. Also: It is narrated that when he (S) saw the new moon of the month of Rajab he said:

أَللُّهُمَّ بَارِکْ لَنَا فِی رَجَبٍ وَشَـعْبَانَ، وَبَلِّغْنَا شَهْرَ رَمَضَانَ، وأَعِنَّا عَلـی الصِّیامِ وَالقِیّامِ وَحِفْظِ اللِّسَانِ وَغَضِّ الْبَصرِ، وَلاَ تَجْعَلْ حَظَّنَا مِنْهُ الْجُوْعَ وَالْعَطَشَ.

"O Allah! Bless us in Rajab and Sha'ban and make us reach the month of Ramad'an; and help us to fast and establish prayers and control the tongue and lower the gaze, and do not make our only share in it hunger and thirst."(۴)

١٣. Also: It is narrated that when he (S) saw the new moon, he recited the takbir (Allah is the Greatest) thrice and the tahlil (There is no god but Allah) thrice, then he said:

أَلْحَمْدُ لِلّهِ

١- Uyun Akhbar al-Rid'a ٢:٧٠٤

٢- al-Mustadrak ٧:۴۴٠, Iqbal al-A'mal: ١٧

۳- Bihar al-Anwar ۹۸:۳۷۶, Iqbal al-A’mal: ۶۲۷-۶۲۸

۴- Bihar al-Anwar ۹۸:۳۷۶, Iqbal al-A’mal: ۶۲۸

الَّذِی أَذْهَبَ شَهْرَ کَذَا وَجاءَ بِشَهْرٍ کَذَا.

Praise be to Allah who make such-and-such month to pass and brought such-and-“ (such month.”(1)

His Du’a after the Dhuhr Prayer

In Falah al-Sa’il: In his narration from Muhammad ibn Abi ‘Abdillah ibn Muhammad .14 al-Tamim, from Abi al-Hasan ‘Ali ibn Muhammad, from his father, from his fathers, from Abi ‘Abdillah, from Amir al-Mu’minin (as) about the Holy Prophet (S), he said: His :du’a after the Dhuhr prayer was

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْکَرِیمِ. أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِینَ. أَللَّهُمَّ إِنِّی أَسْأَلُکَ مُوجِبَاتِ رَحْمَتِکَ، وَعَزَائِمَ مَغْفِرَتِکَ، وَالْغَنِیمَهَ مِنْ کُلِّ خَیْرٍ، وَالسَّلَامَهَ مِنْ کُلِّ إِثْمٍ. أَللَّهُمَّ لَا تَدَعْ لِی ذَنْباً إِلَّا غَفَرْتَهُ، وَلَا هَمّاً إِلَّا فَرَّجْتَهُ، وَلَا سُقْماً إِلَّا شَفَیْتَهُ، وَلَا عَیْباً إِلَّا سَتَرْتَهُ، وَلَا رِزْقاً إِلَّا بَسَطْتَهُ، وَلَا خَوْفاً إِلَّا آمَنْتَهُ، وَلَا سُوءً إِلَّا صَرَفْتَهُ، وَلَا حَاجَهً هِیَ لَکَ رِضاً وَلِی صَلَاحٌ إِلَّا قَضَیْتَهَا، یَا أَرْحَمَ الرَّاحِمِینَ، آمِینَ رَبَّ الْعَالَمِینَ.

There is no god but Allah, the Great, the Clement. There is no god but Allah, the Lord“ of the throne of Grace. All praise is for Allah, the Lord of the worlds. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O Allah! Leave not any sin for me but that You forgive it, any affliction but that You remove it, any illness but that You heal it, any defect but that You conceal it, any sustenance but that You increase it, any fear

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1- Ibid.

but that You protect (me) from it, any evil but that You repel it, and any of my needs in which is Your pleasure and which is beneficial for me, but that You grant it; O Most (Merciful! Grant me my supplication, Lord of the Universe."(1)

His Du'a after every Two Rak'ahs of the Nafilah of Dhuhr

15. In Falah al-Sa'il: In his narration from Fatimah bint al-Hasan, from her father al-Hasan ibn 'Ali (as) who said: The Holy Prophet (S) used to recite this du'a between :every two rak'ahs of the nafilah of Dhuhr

أَللُّهُمَّ أَنْتَ أَكْرَمُ مَـأْتِيٍّ، وَأَكْرَمُ مَزُورٍ، وَخَيْرُ مَنْ طُلِبَتْ إِلَيْهِ الْحَاجِـاتِ، وَأَجْوَدُ مَنْ أَعْطى، وَأَرْحَمُ مَنِ اسْـتُرْحَمَ، وَأَرْأَفُ مَنْ عَفَا، وَأَعَزُّ مَنِ اعْتُمِـدَ عَلَيْهِ. أَللُّهُمَّ بِى إِلَيْكَ فَاقَةٌ، ولِى إِلَيْكَ حَاجَاتٌ، وَلَكَ عِنْـدِى طَلِبَاتٌ، مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَهَنٌ قَـدْ أَوْقَرَتْ ظَهْرِى وَأَوْبَقَتْنِى، وَإِلاَّـ تَرْحَمْنِى وَتَغْفِرْلِى أَكُنْ مِّنَ الْخَاسِـرِينَ. أَللُّهُمَّ اعْتَمَـدْتُكَ فِيهَـا تَائِـباً إِلَيْكَ، فَصَلِّ عَلَـى مُحَمَّدٍ وَآلِهِ، وَاغْفِرْلِى ذُنُوبِى كُلَّهَا قَدِيـمَهَا وَحَدِيثَهَا سِرَّهَا وَعَلاَنِيَتَهَا، خَطَأَهَا وَعَمْدَهَا، صَغِيرَهَا وَكَبِيرَهَا، وَكُلَّ ذَنْبٍ أَذْنَبْـتُهُ وَأَنَا مُذْنِبُهُ، مَغْفِرَةً جَزْمًا، لَا تُغَادِرُ ذَنْـباً وَاحِداً، وَلاَ أَكْتَسِبُ بَعْدَهَا مُحَرَّماً أَبَداً، وَاقْبَلْ مِنِّى الْيَسِيرَ مِنْ طَاعَتِكَ وَتَجَاوَزْلِى عَنِ الْكَبِيرِ مِنْ مَعْصِيَتِكَ، يَا عَظِيمُ إِنَّهُ لاَـ يَغْفِرُ الْعَظِيمَ إِلاَّـ الْعَظِيمُ، يَسْـأَلُهُ مَنْ فِى السَّمُوَاتِ وَالأَـرْضِ كُـلَّ يَوْمٍ هُوَ فِى شَـأْنٍ، يَا مَنْ هُوَ كُلَّ يَوْمٍ فِى شَأْنٍ، صَلِّ عَلَـى مُحَمَّدٍ وَآلِهِ وَاجْعَـلْ لِى فِى شَأْنِـكَ شَـأْنَ حَاجَتِى، وَحَاجَتِى هِىَ فَكَاكُ رَقَبَتِى مِنَ النَّارِ، وَالأَمَانُ مِنْ سَـخَطِكَ، وَالْفَوْزُ بِرِضْوَانِكَ وَجَنَّتِكَ، وَصَلِّ عَلَـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَامْـنُنْ بِـذٰلِكَ عَلَىَّ وَبِكُلِّ مَا فِيهِ صَـلاَحِى. أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِى الظُّلُمَاتِ أَنْ تُصَلِّى عَلَـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلاَ تُفَرِّقْ بَيْنِى

1- Falah al-Sa`il: 171-172

وَبَیْنَهُمْ فِی الـدُّنْیَا وَالآ۔خِرَهِ إِنَّکَ عَلـی کُلِّ شَیْءٍ قَدِیرٌ. أَللَّهُمَّ وَاکْتُبْ لِی عِتْقاً مِنَ النَّارِ مَبْـتُولاً، وَاجْعَلْنِی مِنَ الْمُنِیبِینَ إِلَیْکَ التَّابِعِینَ لأَمْرِکَ، الْمُخْبِتِینَ الَّذِینَ إِذَا ذُکِرْتَ وَجِلَتْ قُلُوبُهُمْ، وَالْمُسْتَکْمِلِینَ مَنَاسِکَهُمْ، وَالصَّابِرِینَ فِی الْبَلاَءِ، وَالشَّاکِرِینَ فِی الرَّخَاءِ، وَالْمُطِیعِینَ لأَمْرِکَ فِیمَا أَمَرْتَهُمْ بِهِ، وَالْمُقِیمِینَ الصَّلاَهَ، وَالْمُؤْتِینَ الزَّکَاهَ، وَالْمُتَوَکِّلِینَ عَلَیْکَ. أَللَّهُمَّ أَضْعِفْنِی یَا کَرِیـمُ کَرَامَتَکَ وَأَجْزِلْ لِی عَطِیَّتَکَ وَالْفَضِیلَهَ لَدَیْکَ وَالرَّاحَهَ مِنْکَ، وَالوَّسِیلَهَ إِلَیْکَ وَالْمَنْزِلَهَ عِنْدَکَ مَا تَکْفِینِی بِهِ کُلَّ هَوْلٍ دُونَ الْجَنَّهِ وَتُظِلَّنِی فِی ظِلِّ عَرْشِکَ یَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّکَ، وَتُعَظِّمَ نُورِی، وَتُعْطِینِی کِتَابِی بِیَمِینِی، وَتُضْعِفَ حَسَنَاتِی، وَتَحْشُرَنِی فِی أَفْضَلِ الْوَافِدِینَ إِلَـیْکَ مِنَ الْمُتَّقِینَ، وَتُسْکِنَنِی فِی عِلِّیِینَ، وَاجْعَلْنِی مِمَّنْ تَنْظُرُ إِلَیْهِ بِوَجْهِکَ الْکَرِیـمِ، وَتَتَوَفَّانِی وَأَنْتَ عَنِّی رَاضٍ، وَالْحِقْنِی بِعِبَادِکَ الصَّالِحِینَ. أَللَّهُمَّ صَلِّ عَلـی مُحَمَّدٍ وَآلِهِ، وَاقْلِبْـنِی بِذَلِکَ کُلِّهِ مُفْلِحاً مُنْجِحاً قَدْ غَفَرْتَ لِی خَطَایَایَ وَذُنُوبِی کُلَّهَا، وَکَفَّرْتَ عَنِّی سَیِّئَاتِی، وَحَطَطْتَ عَنِّی وِزْرِی، شَفَّعْتَنِی فِی جَمِیعِ حَوَائِجِی فِی الـدُّنْیَا وَالآخِرَهِ فِی یُسْرٍ مِنْکَ وَعَافِیَهٍ. أَللَّهُمَّ صَلِّ عَلـی مُحَمَّدٍ وَآلِهِ، وَلاَ تَخْلُطْ بِشَیْءٍ مِنْ عَمَلِی وَلاَ بِمَا تَقَرَّبْتُ بِهِ إِلَیْکَ رِیَاءً وَلاَ سُمْعَهً وَلاَ أَشَراً وَلاَ بَطَراً، وَاجْعَلْنِی مِنَ الْخَاشِعِینَ لَکَ. أَللَّهُمَّ صَلِّ عَلـی مُحَمَّدٍ وَآلِهِ، وَاعْطِنِی السَّعَهَ فِی رِزْقِی، وَالصِّحَهَ فِی جِسْمِی، وَالْقُوَّهَ فِی بَدَنِی عَلـی طَاعَتِکَ وَعِبَادَتِکَ، وَاعْطِنِی مِنْ رَحْمَتِکَ وَرِضْوَانِکَ وَعَافِیَتِکَ مَا تُسَلِّمُنِی بِهِ مِنْ کُلِّ بَلاَءِ الآخِرَهِ وَالـدُّنْـیَا، وَارْزُقْنِی الرَّهْبَهَ مِنْکَ، وَالرَّغْبَهَ إِلَیْکَ، وَالْخُشُوعَ لَکَ، وَالْوَقَارَ وَالْحَیَاءَ مِنْکَ، وَالتَّعْظِیمَ لِذِکْرِکَ، وَالتَّقْدِیسَ لِمَجْدِکَ أَیَّامَ حَیَاتِی حَتَّی تَتَوَفَّانِی وَأَنْتَ عَنِّی رَاضٍ. أَللَّهُمَّ وَأَسْأَلُکَ السَّعَهَ وَالـدَّعَهَ، وَالأَمْنَ وَالْکِفَایَهَ، وَالسَّلاَمَهَ وَالصِّحَّهَ، وَالْقُنُوعَ وَالْعِصْمَهَ، وَالْهُدی وَالرَّحْمَهَ، وَالْعَفْوَ وَالْعَافِیَهَ، وَالْیَقِینَ وَالْمَغْفِرَهَ، وَالشُّکْرَ وَالرِّضَا وَالصَّبْرَ، وَالْعِلْمَ وَالصِّدْقَ، وَالْبِرَّ وَالتَّقْوی، وَالْحِلْمَ وَالتَّوَاضُعَ وَالْیُسْرَ وَالتَّوْفِیقَ. أَللَّهُمَّ صَلِّ عَلـی

مُحَمَّدٍ وَآلِهِ، وَاعْصِمْ بِذَلِكَ أَهْلَ بَيْتِي وَقُرُبَاتِي وَإِخْوَانِي فِيكَ وَمَنْ أَحْبَبْتُ وأَحَبَّنِي فِيكَ أَوْ وَلَّيْتُهُ وَوَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ. وَأَسْأَلُكَ يَا رَبِّ حُسْنَ الظَّنِّ بِكَ وَالصِّدْقَ فِي التَّوَكُّلِ عَلَيْكَ، وَأَعُوذُبِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي بِبَلِيَّةٍ تَحْمِلُنِي ضَرُورَتُهَا عَلَى التَّغَوُّثِ بِشَيْءٍ مِنْ مَعَاصِيكَ، وَأَعُوذُبِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالِ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ مَعَاصِيكَ أَنْجَحُ فِي طَلِبَتِي مِنْ طَاعَتِكَ، وَأَعُوذُ بِكَ مِنْ تَكَلُّفِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً، وَمَا قَدَّرْتَ لِي مِنْ رِزْقٍ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآتِنِي بِهِ فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah! You are the most Noble One who is approached, the most Magnanimous who" is visited, the best One from whom fulfillment of desires is sought, the most Generous in giving, the most Merciful of those who show mercy, the most Compassionate of those who forgive and the most Glorious of those who are relied upon. O Allah! I am needy of You, I have desires that I wish You to fulfill and I have an obligation to You because of the sins that have broken my back and debased me, and if You don't have mercy on me and forgive me I will surely be from the losers. O Allah! I rely on You and turn to You, so send Your blessings on Muhammad and his progeny, and forgive all my sins, of past and present, (those done) in secret and in the open, by mistake or on purpose, small and great, and all the sins that I

have performed and I am a perpetrator of – a forgiving that wipes off completely, not leaving a single sin; and after which I will never perform that which is prohibited. And accept my little good acts of worship while overlooking my great disobedience of Your commands. O Great One! None can forgive the great (sins) except the Great One. All those who are in the heavens and earth ask from Him; every moment He is in a state of Glory. O One who is in a state of Glory every day! Send blessings on Muhammad and his progeny, and place my desire in Your Glory, and my desire is freedom from the fire of hell, safety from Your wrath and prosperity with Your pleasure and Your paradise; and bless Muhammad and the progeny of Muhammad, and grant me by this whatever is good for me. I ask You by Your light that radiates in the darkness, that you bless Muhammad and the progeny of Muhammad and do not separate me from them in this world and the hereafter, indeed You have power over all things. O Allah! Destine for me freedom from the fire of hell once and for all, and make me from among those who are repentant, those who follow your commandments, the humble ones whose hearts tremble with fear when You are mentioned, those who have completed their holy rites, the ones who are patient in the face of trials, the ones who are thankful when

in comfort, the ones who obey Your commandments in whatever You command them, the ones who establish the prayer, pay the poor-rate and those who put their trust in You. O Allah! Double for me, O Munificent, Your Munificence, and make abundant for me your blessings, virtues and comforts, and intermediaries to You and a status before You and make this enough for me in the face of all terrors; apart from paradise. And shade me with the shade of Your Power on the day when there will be no shade but Yours; and make my light bright, and give my book to me in my right hand, and multiply my good deeds, and raise me among the best groups of the pious ones, and make me stay among the lofty ones, and make me from those whom You look at with Your Graciousness, and take my soul while You are pleased with me and make me join Your good servants. O Allah! Bless Muhammad and the progeny of Muhammad, and transform me with success and prosperity, having forgiven all my mistakes and sins, and wiped off my evil deeds, and removed my burden, and having granted all my needs in this world and the hereafter, in comfort and health. O Allah! Bless Muhammad and his progeny and do not mix any of my actions, with which I sought to become close to You, with the intention of being seen or heard by people thereby becoming proud and arrogant, and

make me from among those who are submissive to You. O Allah! Bless Muhammad and his progeny, and grant me abundance in my sustenance, and good health in my body, and physical strength with which I can worship and obey You; and bestow on me from Your Mercy, Pleasure and Well-Being, that which will keep me safe from all the trials of the hereafter and this world; and grant me fear of You, inclination towards You, submission to You, dignity and bashfulness from You, respect for Your remembrance, sanctity for Your Magnificence – all the days of my life, until You take my soul while You are pleased with me. O Allah! I ask you for abundance and equanimity, security and sufficiency, soundness and health, contentment and modesty, guidance and mercy, forgiveness and well-being, certitude and pardon, gratitude and pleasure and patience, knowledge and truth, goodness and piety, clemency and humility, ease and inspiration (to do good). O Allah! Bless Muhammad and his progeny, and protect, by this, my family, close relatives, my brothers in faith and the ones whom I love and who love me for Your sake, from all the believing men and women. And I ask You, my Lord, to make me think positively of You and for the ability to trust You entirely; and I seek protection with You from any trial you test me with which I am unable to bear and thus turn to sin; and I seek protection with You, my Lord, from

ever –whether in difficulty or ease – thinking that sinning will be more beneficial for my cause than obeying You; and I seek protection with You from exceeding the limits with regards to the sustenance which You have not destined for me and the sustenance which You have destined for me; so send Your blessings on Muhammad and his progeny and give me of it in ease and well-being, O Most Merciful of (mercifuls."(1)

His Du'a after the Fajr Prayer

:In al-Faqih: The Holy Prophet (S) used to say after the Fajr prayer .١۶

أَللُّهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزَنِ، وَالعَجْزِ وَالْكَسْلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلْعِ الدِّينِ وَغَلَبَهِ الرِّجَالِ، وَبَوَارِ الأَيِّمِ وَالْغَفْلَهِ، وَالذِّلَّهِ وَالْقَسْوَهِ، وَالْعَيْلَهِ وَالْمَسْكَنَهِ. وَأَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ عَيْنٍ لاَ تَدْمَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ صَلاَهٍ لاَ تَنْفَعُ (تُرْفَعُ)، وَأَعُوذُ بِكَ مَنْ إِمْرَأَهٍ تُشَيِّبُنِى قَبْلَ أَوَانَ مَشِيبِى، وَأَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَباًّ، وَأَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَاباً، وَأَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَهٍ، إِنْ رَأى حَسَنَهً دَفَنَهَا، وَإِنْ رَأى سَيِّئَهً أَفْشَاهَا. أَللُّهُمَّ لاَ تَجْعَلْ لِفَاجِرٍ عَلَيَّ (عِنْدِى) يَداً وَلاَ مِنَّهً.

O Allah! I seek protection with You from grief and sorrow, weakness and laziness," miserliness and cowardice, turning away from the truth and idle talk of men, wasting time and negligence, vileness and cruelty, destitution and poverty. And I seek protection with You from the self that never gets satisfied, the heart that does not humble itself, the eye that does not shed tears, the supplication that is not heard, the .prayer that does not benefit

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Ibid., ١٣٨-١۴٠١ -١

And I seek protection with You from a woman who makes me old before my time, and I seek protection with You from a son who subjugates me, and I seek protection with You from wealth that is a torment for me, and I seek protection from the deceiver who conceals any good that he sees and propagates any evil that he sees. O Allah! Do not let an insolent one ever do me a favor and do not make him expect anything from (me."(۱

His Du'a on the first Night of Ramadhan

In al-Mustadrak from al-Iqbal: The Noble Prophet (S) would supplicate on the first .۱۷ :night of the month of Ramad'an with the following du'a

أَلْحَمْدُ لِلّٰهِ الَّذِی أَکْرَمَنِی بِکَ أَیُّهَا الشَّهْرُ الْمُبَارَکُ، أَللّٰهُمَّ فَقَوِّنَا عَلَی صِیَامِنَا وَقِیَامِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَی الْقَوْمِ الْکَافِرِینَ. أَللّٰهُمَّ أَنْتَ الْوَاحِدُ فَلاَ وَلَدَ لَکَ، وَأَنْتَ الصَّمَدُ فَلاَ شِبْهَ لَکَ، وَأَنْتَ الْعَزِیزُ فَلاَ یُعِزُّکَ شَیْءٌ، وَأَنْتَ الْغَنِیُّ وَأَنَا الْفَقِیرُ، وَأَنْتَ الْمَوْلَی وَأَنَا الْعَبْدُ، وَأَنْتَ الْغَفُورُ وَأَنَا الْمُذْنِبُ، وَأَنْتَ الرَّحِیمُ وَأَنَا الْمُخْطِئُ، وَأَنْتَ الْخَالِقُ وَأَنَا الْمَخْلُوقُ، وَأَنْتَ الْحَیُّ وَأَنَا الْمَیِّتُ. أَسْأَلُکَ بِرَحْمَتِکَ أَنْ تَغْفِرْلِی وَتَرْحَمْنِی وَتَجَاوَزْ عَنِّی، إِنَّکَ عَلَی کُلِّ شَیءٍ قَدِیرٌ.

All praise is for Allah, the One who honored me by you O Blessed Month. O Allah!" Make us successful in our fasts and prayers, and keep us steadfast and help us against the disbelievers. O Allah! You are the One and has no son; and You are the Unique whom none is similar to; and You are the Mighty and nothing makes You mighty. You are the Wealthy and I am the

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al-Faqih ۱:۳۳۵, Bihar al-Anwar ۸۶:۱۸۶ -۱

poor; You are the Master and I am the slave; You are the Forgiving and I am the sinner; You are the Merciful and I am at fault; You are the Creator and I am the creation; You are Living and I am dead; I beseech You, out of Your Mercy, to forgive me and have mercy on me and overlook my sins, surely You have power over all (things."(١

His Du'a in the Morning and Evening

In the Tafsir of 'Ali ibn Ibrahim: In his narration from Hashim ibn Salim from Abi .١٨ 'Abdillah (as), in the hadith of Me'raj: The Holy Prophet (S) said: "O Allah! You have granted excellence to Your Prophets so grant it to me." So Allah (SwT) said: "I give you :two sentences from under My Throne

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ.

There is no power and no might but Allah" and "There is no security from You but with" ."You

:He (S) said: "The angels taught me what to say in the morning and evening

أَللُّهُمَّ إِنَّ ظُلْمِى أَصْبَحَ مُسْتَجِيراً بِعَفْوِكَ، وَذَنْبِى أَصْبَحَ مُسْتَجِيراً بِمَغْفِرَتِكَ، وَذُلِّى أَصْبَحَ مُسْتَجِيراً بِعِزَّتِكَ، وَفَقْرِى أَصْبَحَ مُسْتَجِيراً بِغِنَاكَ، وَوَجْهِى الْبَالِى الْفَانِى أَصْبَحَ مُسْتَجِيراً بِوَجْهِكَ الدَّائِمِ الْبَاقِى الَّذِى لَا يَفْنَى.

O Allah! My oppression has sought refuge in Your Forgiveness, and my sin has sought" refuge in Your Pardon, my lowliness has sought refuge with Your Greatness, my poverty has sought refuge in Your Wealth, my transient existence has sought refuge ."in Your Everlasting Existence that never perishes

(and I say this in the evening also."(٢ ...

His Du'a at Sunrise

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p: ٢٨٦

1- al-Mustadrak 7:446, Bihar al-Anwar 98:74, Iqbal al-A'mal: 63

2- Tafsir al-Qummi 2:11, Bihar al-Anwar 86:238 and 18:329

In Ibn Tawus’s Muhasabat al-Nafs, from the book of al-Rabi’ from Muhammad al-Mustakin: In his narration from ‘Abi Ja’far (as) who said: When the redness of the sun reached the peak of the mountain, tears would flow from the Holy Prophet’s (S) eyes :and he would say

أَللُّهُمَّ أَمسى ظُلْمِى مُسْتَجِيراً بِعَفْوِكَ، وَأَمْسَتْ ذُنُوبِى مُسْتَجِيراً بِمَغْفِرَتِكَ، وَأَمْسى خَوْفِى مُسْتَجِيراً بِأَمْنِكَ، وَأَمْسى ضَعْفِى مُسْتَجِيراً بِقُوَّتِكَ، وَأَمْسى وَجْهِىَ الْبَالِىَ الْفَانِى مُسْتَجِيراً بِوَجْهِكَ الْدَائِمِ الْبَاقِى، أَلْبِسْنِى عَافِيَتَكَ، وَغَشِّنِى بِرَحْمَتِكَ، وَجَلِّلْنِى كَرَامَتَكَ، وَقِنِى شَرَّ خَلْقِكَ مِنَ الْجِنِّ وَالإِنْسِ يَا اللُّهُ يَا رَحْمٰنُ يَا رَحِيمُ.

O Allah! The day has come while my oppression has sought refuge in Your“ Forgiveness, and my sins have sought refuge in Your Pardon, my fear has sought refuge in Your Security, my weakness has sought refuge in Your Strength and my transient existence has sought refuge in Your Everlasting Existence. Grant me well-being, and cover me with Your Mercy, and honor me with Your Nobleness, and keep me safe from the evil of Your creation, from the jinn and man. O Allah! O (Compassionate! O Merciful!”(١)

From his common supplications

٢٠. In al-Bihar, from Da’awat al-Rawandi: From the supplications of the Noble Prophet (S) was:

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يَهْتِكِ السِّتْرَ وَلَمْ يُؤَاخِذْ بِالْجَرِيرَهِ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَهِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَهِ، يَا صَاحِبَ كُلِّ نَجْوى، وَمُنْتَهى كُلِّ شَكْوى، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَرِيمَ الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّاهُ، يَا سَيِّدَاهُ، يَا أَمْلاَهُ، يَا غَايَهَ رَغْبَتَاهُ. أَسْأَلُكَ بِكَ يَا اللُّهُ

p: ٢٨٧

Muhasabat al-Nafs: ٣٠ -١

أَنْ لاَ تُشَوِّهَ خَلْقِی بِالنَّارِ، وَأَنْ تَقْضِیَ لِی حَوائِجَ آخِرَتِی وَدُنْـیایَ، وَتَفْعَلْ بِی کَذا وَکَذا، وَتُصَلِّیَ عَلـی مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

O One who reveals the beautiful (deeds) and conceals the ugly (actions)! O One who" did not expose the secret and did not punish the offence! O Most Forgiving! O Best Excuser! O Great Pardoner! O One whose hands are open with mercy! O Hearer of all whisperings! O One to whom all complaints are made! O Most Excellent in forgiving! O Great Bestower of bounties! O Giver of blessings before they are deserved! O Lord! O Master! O Guardian! O Goal of (my) desires! I Beseech You, O Allah! Not to disfigure me with the fire of hell, and to fulfill my desires of the hereafter and this world, and do such-and-such for me ... and send Your Blessings on Muhammad and the progeny of (Muhammad."(١)

Shaykh al-Mufid in al-Amali: From Jabir al-Ju'fi, from Abi Ja'far Muhammad ibn 'Ali .٢١ (as), from Jabir ibn 'Abdillah Ansari, from the Prophet (S) who said in a hadith: Jibra'il :said: "O Muhammad! Say at all times

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِینَ.

(Praise be to Allah, Lord of the universe."(٢)"

: In al-Muhaj: From the supplications of the Holy Prophet (S) is the du'a al-faraj .٢٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیمِ. أَللّٰهُمَّ إِنِّی أَسْأَلُکَ یَا اللّٰهُ یَا اللّٰهُ یَا اللّٰهُ، یَا مَنْ عَلاَ فَقَهَرَ، وَیَا مَنَ بَطَنَ فَخَبَرَ، وَیَا مَنْ مَلَکَ فَقَدَرَ، وَیَا مَنْ عُبِدَ فَشَکَرَ، وَیَا مَنْ عُصِیَ فَغَفَرَ، یَا مَنْ لاَ یُحِیطُ بِهِ الْفِکَرُ، یَا مَنْ لاَ یُدْرِکُهُ بَصَرُ،

١- Bihar al-Anwar ٩٥:١۶۴

٢- Amali al-Shaykh al-Mufid: ٣۴٧

وَيَا مَنْ لاَ يَخْفى عَلَيْهِ أَثَر ، يَا عَالِيَ الْمَكَانِ، يَا شَدِيدَ الأَرْكَانِ، يَا مُنْزِلَ الْقُرآنِ، يَا مُبَدِّلَ الزَّمَانِ، يَا قَابِلَ الْقُرْبَانِ، يَا نَيِّرَ الْبُرْهَانِ يَا عَظِيمَ الشَّأْنِ، يَا ذَا الْمَنِّ وَالإِحْسَانِ، وَيَا ذَا الْعِزِّ وَالسُّلْطَانِ، يَا رَحِيمُ يَا رَحْمٰنُ، يَا رَبَّ الأَرْبَابِ، يَا تَوَّابُ يَا وَهَّابُ، يَا مُعْتِقَ الرِّقَابِ، يَا مُنْشِئَ السَّحَابِ، يَا مَنْ حَيْثُ مَا دُعِيَ أَجَابَ، يَا مُرَخِّصَ الأَسْعَارِ، يَا مُنَزِّلَ الأَمْطَارِ، يَا مُنْبِتَ الأَشْجَارِ فِي الأَرْضِ الْقِفَارِ، يَا مُخْرِجَ النَّبَاتِ، يَا مُحْيِيَ الأَمْوَاتِ، يَا مُقِيلَ الْعَثَرَاتِ، يَا كَاشِفَ الْكُرُبَاتِ، يَا مَنْ لاَ تَضْجُرُهُ الأَصْوَاتُ، وَلاَ تُشَبِّهُ عَلَيْهِ اللُّغَاتُ، وَلاَ تَغْشَاهُ الظُّلُمَاتُ، يَا مُعْطِيَ السُّؤْلاَتِ، يَا وَلِيَّ الْحَسَنَاتِ، يَا دَافِعَ الْبَلِيَّاتِ، يَا قَابِلَ الصَّدَقَاتِ، يَا قَابِلَ التَّوْبَاتِ، يَا عَالِمَ الْخَفِيَّاتِ، يَا مُجِيبَ الدَّعْوَاتِ، يَا رَافِعَ الدَّرَجَاتِ، يَا قَاضِيَ الْحَاجَاتِ، يَا رَاحِمَ الْعَبَرَاتِ، يَا مُنْجِحَ الطَّلِبَاتِ، يَا مُنْزِلَ الْبَرَكَاتِ، يَا جَامِعَ الشَّتَاتِ، يَا رَادَّ مَا كَانَ فَاتَ، يَا جَمَالَ الأَرْضِينَ وَالسَّمٰوَاتِ، يَا سَابِغَ النِّعَمِ، يَا كَاشِفَ الأَلَمِ، يَا شَافِيَ السَّقَمِ، يَا مَعْدِنَ الْجُودِ وَالْكَرَمِ، يَا أَجْوَدَ الأَجْوَدِينَ، يَا أَكْرَمَ الأَكْرَمِينَ، يَا أَسْمَعَ السَّامِعِينَ، يَا أَبْصَرَ النَّاظِرِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، يَا أَقْرَبَ الأَقْرَبِينَ، يَا إِلٰهَ الْعَالَمِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا جَارَ الْمُسْتَجِيرِينَ، يَا مُتَجَاوِزاً عَنِ الْمُسِيئِينَ، يَا مَنْ لاَ يَعْجَلُ عَلَى الْخَاطِئِينَ، يَا فَكَّاكَ الْمَأْسُورِينَ، يَا مُفَرِّجَ غَمِّ الْمَغْمُومِينَ، يَا جَامِعَ الْمُتَفَرِّقِينَ، يَا مُدْرِكَ الْهَارِبِينَ، يَا غَايَةَ الطَّالِبِينَ، يَا صَاحِبَ كُلِّ غَرِيبٍ، يَا مُونِسَ كُلِّ وَحِيدٍ، يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ، يَا رَازِقَ الطِّفْلِ الصَّغِيرِ، يَا جَابِرَ الْعَظْمِ الْكَسِيرِ، يَا عِصْمَةَ الْخَائِفِ الْمُسْتَجِيرِ، يَا مَنْ لَهُ التَّدْبِيرُ وَإِلَيهِ التَّقْدِيرُ، يَا مَنِ الْعَسِيرُ عَلَيهِ سَهْلٌ يَسِيرٌ، يَا مَنْ هُوَ بِكُلِّ

شَیْءٍ خَبِیرٌ، یَا مَنْ هُوَ عَلَی کُلِّ شَیْءٍ قَدِیرٌ، یَا خَالِقَ السَّمَاءِ وَالْقَمَرِ الْمُنِیرِ، یَا فَالِقَ الإِصْبَاحِ، یَا مُرْسِلَ الرِّیَاحِ، یَا بَاعِثَ الأَرْوَاحِ، یَا ذَا الْجُوْدِ وَالسَّمَاحِ، یَا مَنْ بِیَدِهِ کُلُّ مِفْتَاحٍ، یَا عِمَادَ مَنْ لاَ عِمَادَ لَهُ، یَا سَنَدَ مَنْ لاَ سَنَدَ لَهُ، یَا ذُخْرَ مَنْ لاَ ذُخْرَ لَهُ، یَا عِزَّ مَنْ لاَ عِزَّ لَهُ، یَا کَنْزَ مَنْ لاَ کَنْزَ لَهُ، یَا حِرْزَ مَنْ لاَ حِرْزَ لَهُ، یَا عَوْنَ مَنْ لاَ عَوْنَ لَهُ، یَا رُکْنَ مَنْ لاَ رُکْنَ لَهُ، یَا غِیَاثَ مَنْ لاَ غِیَاثَ لَهُ، یَا عَظِیمَ الْمَنِّ، یَا کَرِیمَ الْعَفْوِ، یَا حَسَنَ التَّجَاوُزِ، یَا وَاسِعَ الْمَغْفِرَهِ، یَا بَاسِطَ الْیَدَینِ بِالرَّحْمَهِ، یَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا، یَا ذَا الْحُجَّهِ الْبَالِغَهِ، یَا ذَا الْمُلْکِ والْمَلَکُوتِ، یَا ذَا الْعِزِّ وَالْجَبَرُوتِ، یَا مَنْ هُوَ حَیٌّ لاَ یَمُوتُ. أَسْأَلُکَ بِعِلْمِکَ الْغُیُوبَ، وَبِمَعْرِفَتِکَ مَا فِی ضَمَائِرِ الْقُلُوبِ، وَبِکُلِّ اسْمٍ هُوَ لَکَ اصْطَفَیْتَهُ لِنَفْسِکَ، أَوْ أَنْزَلْتَهُ فِی کِتَابٍ مِنْ کُتُبِکَ، أَوِ اسْتَأْثَرْتَ بِهِ فِی عِلْمِ الْغَیْبِ عِنْدَکَ، وَبِأَسْمَائِکَ الْحُسْنَی کُلِّهَا حَتَّی انْتَهی إِلَی اسْمِکَ الْعَظِیمِ الأَعْظَمِ الَّذِی فَضَّلْتَهُ عَلَی جَمِیعِ أَسْمَائِکَ. أَسْأَلُکَ بِهِ، أَسْأَلُکَ بِهِ، أَسْأَلُکَ بِهِ أَنْ تُصَلِّی عَلَی مُحَمَّدٍ وآلِهِ، وَأَنْ تُیَسِّرَ لِی مِنْ أَمْرِی مَا أَخَافُ عُسْرَهُ، وَتُفَرِّجَ عَنِّی الْهَمَّ وَالْغَمَّ وَالْکَرْبَ، وَمَا ضَاقَ بِهِ صَدْرِی، وَعِیلَ بِهِ صَبْرِی، فَإِنَّهُ لاَ یَقْدِرُ عَلَی فَرَجِی سِوَاکَ وَافْعَلْ بِی مَا أَنْتَ أَهْلُهُ، یَا أَهْلَ التَّقْوی وَأَهْلَ الْمَغْفِرَهِ، یَا مَنْ لاَ یَکْشِفُ الْکَرْبَ غَیْرُهُ، وَلاَ یُجَلِّی الْحُزْنَ سِوَاهُ، وَلاَ یُفَرِّجُ عَنِّی إِلاَّ هُوَ، إِکْفِنِی شَرَّ نَفْسِی خَاصَّهً، وَشَرَّ النَّاسِ عَامَّهً، وَأَصْلِحْ لِی شَأْنِی کُلَّهُ، وَأَصْلِحْ أُمُورِی، وَاقْضِ لِی حَوَائِجِی، وَاجْعَلْ لِی مِنْ أَمْرِی فَرَجاً وَمَخْرَجاً،

فَإِنَّکَ تَعْلَمُ وَلاَ أَعْلَمُ، وَتُقَدِّرُ وَلاَ أَقَدِّرُ، وَأَنْتَ عَلَـى كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

In the name of Allah, the Compassionate, the Merciful. O Allah! I beseech You. O" Allah! O Allah! O Allah! O He who is exalted and dominates! O He who is hidden and aware! O He who is the master and exercises power! O He who is worshipped and rewards! O He who is disobeyed and forgives! O He who is not comprehended by thought! O He who is not perceived by vision! O He from whom no trace remains hidden! O Lofty placed! O Firm in support! O Revealer of the Qur'an! O Shifter of time! O Accepter of sacrifices! O Clear in proof! O Excellent in glory! O Possessor of graciousness and benevolence! O Possessor of might and force! O Merciful! O Compassionate! O Lord of lords! O Forgiver! O Bestower! O Remover of shackles! O Raiser of clouds! O He who replies whenever He is called! O Reducer of costs! O Sender of rain! O Grower of trees in barren land! O Bringer out of plants (from the ground)! O Giver of life to the dead! O He who annuls slips! O Remover of troubles! O He who does not get annoyed by the sounds (of those who call upon Him), nor are words ever indistinct for Him, nor does darkness cover Him. O Bestower of requests!

O Sponsorer of good! O Repeller of adversities! O Accepter of charity! O Accepter of

repentance! O Knower of the hidden! O Answerer of supplications! O Exalter in rank! O Provider of all needs! O Merciful on those who shed tears! O Fulfiller of entreaties! O Sender of blessings! O Gatherer of all scattered things! O He who brings back what has passed away! O Beautifier of the earth and the heavens! O Ample in blessings! O Remover of pain! O Healer of sickness! O Source of generosity and munificence! O Most Munificent of the munificent! O Most Generous of the generous! O Most Hearing of the hearers! O Most Seeing of the seers! O Most Merciful of the merciful! O Closest of the close! O Lord of the universe! O Helper of those who seek help! O Protector of those who seek protection! O Excuser of those who are at fault! O He who does not hurry in punishing the wrongdoers! O Freer of captives! O Reliever of sorrows of the sorrowful! O Gatherer of those who have separated! O One who watches over runaways! O Goal of the seekers! O Companion of every stranger! O Confidant of every lonely person! O Merciful to the old man! O Provider for the small child! O Setter of broken bones! O Safeguard of the fearful seeker of protection! O He who governs and determines! O He for whom the difficult is simple and easy! O He who is aware of all things! O He who has power over all things! O Creator of the heavens and

the shining moon! O Cleaver of the dawn! O Sender of winds! O Dispatcher of the spirits! O He who possesses munificence and forbearance! O He in whose hands are all the keys! O Support for the one who has no support! O Protector of the one with no protector! O Provider of the one with no provisions! O Mighty for the one who has no might! O Treasure for the one who has no treasure! O Sanctuary for the one who has no sanctuary! O Helper of the one with no helper! O Foundation for the one with no foundation! O Provider of aid for the one with no aid! O Giver of great hope! O Munificent in forgiving! O Best accepter of excuses! O Great pardoner! O One whose hands are open with mercy! O Giver of blessings before they are deserved! O Possessor of the indisputable proof! O Owner of the kingdom and sovereignty! O Possessor of might and power! O He who is living and will never die! I beseech You by Your knowledge of the unseen, and by Your understanding of what is in the depths of the hearts, and by every name that You have chosen for Yourself or have sent down in a book from among Your books or have hidden in Your unseen knowledge; and by all Your beautiful names until arriving at Your Most High and Lofty Name which You have exalted over all Your other names. I beseech You by

it! I beseech You by it! I beseech You by it! That You send blessings on Muhammad and the progeny of Muhammad, and that You make easy for me that which I fear to be difficult, and that You relieve me of grief, sorrow and troubles, and whatever makes me distressed or weakens my patience, for surely there is none who has the power to relieve me other than You; and deal with me in a manner that befits You, O worthy of Fear and worthy of (granting) Pardon! O One other than whom none can resolve difficulties and none can remove sorrow, and none can deliver me but He! Save me from the evil of my self in particular and from the evil of people in general; and set right all my issues and set right all my matters, and fulfill my desires, and grant me an escape and a deliverance from my situation; for surely You know and I do not know, and You have power and I have no power, and You have power over all things – by Your Mercy O Most Merciful of mercifuls."(١)

٢٣. Also in Muhaj al-Da'awat: From Muhammad ibn al-Hasan al-Saffar: In his narration from al-Sadiq (as) who said: The Prophet (S) used to supplicate in his du'a:

أَللّٰهُمَّ اجْعَلْنِی صَــبُوراً، وَاجْعَلْنِی شَكُوراً، وَاجْعَلْنِی فِی أَمَانِکَ.

"O Allah! Make me patient, and make me thankful, and keep me in Your protection."(٢)

٢۴. In al-Irshad of al-Daylami: He (S) would supplicate and say:

أَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِکَ

١- Muhaj al-Da'awat: ٩٠

٢- Ibid., ٧٠

مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا يُهَوِّنُ عَلَيْنَا مِنْ مَصَائِبِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَ يَرْحَمُنَا. أَللّٰهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكى وَأَنْتَ الْمُسْتَعَانُ، وَفِيمَا عِنْدَكَ مِنَ الرَّغْبَهِ وَلَدَيْكَ غَايَهُ الطَّلِبَهِ. أَللّٰهُمَّ آمِنْ رَوْعَتِي وَاسْتُرْ عَوْرَتِي. أَللّٰهُمَّ أَصْلِحْ دِينَنَا الَّذِى هُوَ عِصْمَهُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا الَّتِى فِيهَا مَعَاشُنَا، وَأَصْلِحْ آخِرَتَنَا الَّتِى إِلَيْهَا مُنْقَلَبُنَا وَاجْعَلِ الْحَيَاهَ زِيَادَهً لَنَا فِى كُلِّ خَيْرٍ، وَالْوَفَاهَ رَاحَهً لَنَا مِنْ كُلِّ سُوءٍ. أَللّٰهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَهَ مِنْ كُلِّ بِرٍّ وَالسَّلاَمَهَ مِنْ كُلِّ إِثْمٍ، يَا مَوْضِعَ كُلِّ شَكْوى، وَشَاهِدَ كُلِّ نَجْوى، وَكَاشِفَ كُلِّ بَلْوى، فَإِنَّكَ تَرى وَلاَ تُرى، وَأَنْتَ بِالْمَنْظَرِ الأَعْلَى. أَسْأَلُكَ الْجَنَّهَ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يُقَرِّبُ إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ. أَللّٰهُمَّ إِنِّى أَسْأَلُكَ خَيْرَ الْخَيْرِ رِضْوَانَكَ وَالْجَنَّهَ، وَأَعُوذُ بِكَ مِنْ شِرِّ الشَّرِّ سَخَطُكَ وَالنَّارُ. أَللّٰهُمَّ إِنِّى أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، فَإِنَّكَ أَنْتَ عَلاَّمُ الْغُيُوبِ.

O Allah apportion for us from Your fear that which would remove us from Your “ disobedience, and (apportion for us) from Your obedience that which would get us to paradise, and from certitude that which would ease the troubles of this world; and grant us the continued use of our hearing and sight, and help us against our enemies, and do not make this world our greatest concern, and do not give mastery over us to those who have no mercy on

us. O Allah! All praise be to You. To You does the complainer refer and You are the Helper; You have what is desired and with You lies the end of all wishes. O Allah! Calm my fear and hide my faults. O Allah! Make right our religion which is the protection for our affairs, and make right our world for it is the place wherein we live, and make right our hereafter for it is our eventual destination; and make the life (in this world) more for us in every good, and make death a relief for us from every evil. O Allah! I beseech You for all that which is the cause of Your Mercy, and that which ascertains Your Forgiveness; and benefit from every virtue, and safety from every sin. O One to whom all complain! O Witness of all secret communications! O Reliever of all troubles! Verily You see but cannot be seen, and You are in the highest viewpoint; I beg You for paradise and whatever brings me closer to it from words and actions, and I seek Your protection from the hellfire and whatever brings me closer to it from words and actions. O Allah! I beseech You for the best of Your good pleasure and paradise, and I seek Your protection from the worst of Your wrath and the hellfire. O Allah! I ask for the good that You know and seek protection from the evil that You know, for verily You are

(the knower of the unseen."(۱)

۲۵. In Jami' al-Akhbar: A supplication narrated from the Holy Prophet (S):

أَللُّهُمَّ إِنِّی أَعُوذُبِکَ مِنْ سُوءِ الْقَضَاءِ وَسُوءِ الْقَدَرِ، وَسُوءِ الْمَنْظَرِ فِی الأَهْلِ وَالْمَالِ وَالْوَلَدِ.

"O Allah! I seek Your protection from a bad fate and a bad destiny and a look that is harmful to my family, property and children."(۲)

۲۶. Also: From his (S) supplications:

أَللُّهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ غِنیً یُطْغِینِی، وَفَقْرٍ یُنْسِینِی، وَهَویً یُرْدِینِی، وَعَمَلٍ یُخْزِینِی، وَجارٍ یُؤْذِینِی.

"O Allah! I seek Your protection from wealth that causes me to transgress, and from poverty that makes me forget (Your bounties), and from the desire that ruins me, and from the action that disgraces me and from the neighbor who disturbs me."(۳)

۲۷. Also: From his (S) supplications:

أَللُّهُمَّ اجْعَلْنَا مَشْغُولِینَ بِأَمْرِکَ، آمِنِینَ بِوَعْدِکَ، آیِسِینَ مِنْ خَلْقِکَ، آنِسِینَ بِکَ، مُسْتَوْحِشِینَ مِنْ غَیْرِکَ، رَاضِینَ بِقَضَائِکَ، صَابِرِینَ عَلَی بَلَائِکَ، شَاکِرِینَ عَلَی نِعْمَائِکَ، مُتَلَذِّذِینَ بِذِکْرِکَ، فَرِحِینَ بِکِتَابِکَ، مُنَاجِینَ إِیَّاکَ آنَاءَ اللَّیْلِ وَأَطْرَافَ النَّهَارِ، مُسْتَعِدِّینَ لِلْمَوْتِ، مُشْتَاقِینَ إِلَی لِقَائِکَ، مُبْغِضِینَ لِلدُّنْیا، مُحِبِّینَ لِلآخِرَه، وَآتِنَا مَا وَعَدْتَنَا عَلَی رُسُلِکَ، وَلاَ تُخْزِنَا یَوْمَ الْقِیَامَهِ إِنَّکَ لاَ تُخْلِفُ الْمِیعَادِ.

"O Allah! Make us occupied in following Your commandments, trust in Your promise, lose hope in Your creation, become close with You, feel repelled by other than You, are pleased with Your decree, patient with Your trials, thankful for Your blessings, enjoy Your remembrance, are happy with Your book, whisper to You in the darkness of the night and the light of day, are ready for death, crave for meeting with You, hate this world and love the

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۱- al-Irshad al-Daylami: ۸۲

۲- Jami' al-Akhbar: ۱۳۲

۳- Ibid.

hereafter; and grant us what You have promised us by Your prophets and do not disgrace us on the Day of Resurrection, surely You do not break Your promises."(1)

28. In al-Kafi: In his narration from Ahmad ibn Muhammad ibn Khalid which he attributed to one of the infallibles who said: Jibra'il (as) came to the Noble Prophet (S) and said to him: "Your Lord says to you: If you wish to worship me in the day and night as I am worthy of being worshipped, then raise your hands to me and say:

أَللُّهُمَّ لَکَ الْحَمْدُ حَمْداً خالِداً مَعَ خُلُودِکَ، وَلَکَ الْحَمْدُ حَمْداً لاَ مُنْتَهی لَهُ دُونَ عِلْمِکَ، وَلَکَ الْحَمْدُ حَمْداً لاَ أَمَدَ لَهُ دُونَ مَشِيَّتِکَ، وَلَکَ الْحَمْدُ حَمْداً لاَ جَزاءَ لِقَائِلِهِ إلاَّ رِضاکَ. أَللُّهُمَّ لَکَ الْحَمْدُ کُلُّهُ وَلَکَ الْمَنُّ کُلُّهُ، وَلَکَ الْفَخْرُ کُلُّهُ، وَلَکَ الْبَهاءُ کُلُّهُ، وَلَکَ النُّوْرُ کُلُّهُ، وَلَکَ الْعِزَّهُ کُلُّهَا، وَلَکَ الْجَبَرُوتُ کُلُّهَا، وَلَکَ الْعَظَمَهُ کُلُّهَا، وَلَکَ الدُّنْيَا کُلُّهَا، وَلَکَ الآخِرَهُ کُلُّهَا، وَلَکَ اللَّيْلُ وَالنَّهارُ کُلُّهُ، وَلَکَ الْخَلْقُ کُلُّهُ، وَبِيَدِکَ الْخَيْرُ کُلُّهُ، وَإِلَيْکَ يَرْجِعُ الأَمْرُ کُلُّهُ، عَلاَنِيَّتُهُ وَسِرُّهُ. أَللُّهُمَّ لَکَ الْحَمْدُ حَمْداً أَبَداً، أَنْتَ حَسَنُ الْبَلاَءِ، جَلِيلُ الثَّنَاءِ، سَابِغُ النَّعْمَاءِ، عَدْلُ الْقَضَاءِ، جَزِيلُ الْعَطَاءِ، حَسَنُ الآلاَءِ، إِلٌهُ مَنْ فِی الأَرْضِ وِإِلٌهُ مَنْ فِی السَّمَاءِ. أَللُّهُمَّ لَکَ الْحَمْدُ فِی السَّبْعِ الشِّدَادِ، وَلَکَ الْحَمْدُ فِی الأَرْضِ الْمِهَادِ، وَلَکَ الْحَمْدُ طَاقَهَ الْعِبَادِ، وَلَکَ الْحَمْدُ سَعَهَ الْبِلاَدِ، وَلَکَ الْحَمْدُ فِی الْجِبَالِ الأَوْتَادِ، وَلَکَ الْحَمْدُ فِی اللَّيْلِ إِذَا يَغْشی، وَلَکَ الْحَمْدُ فِی النَّهَارِ إِذَا تَجَلَّی، وَلَکَ الْحَمْدُ فِی الآخِرَهِ وَالأُوْلی، وَلَکَ الْحَمْدُ فِی الْمَثَانِی وَالْقُرآنِ الْعَظِيمِ. وَسُبْحَانَ اللّٰهِ وَبِحَمْدِهِ وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ

1- Ibid.

الْقِيَامَهِ وَالسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالـى عَمَّا يُشْرِكُونَ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، كُلَّ شَیْءٍ هَالِكٌ إِلاَّ وَجْهَهُ. سُبْحَانَكَ رَبَّنَا وَتَعَالَيْتَ وَتَبَارَكْتَ وَتَقَدَّسْتَ، خَلَقْتَ كُلَّ شَیْءٍ بِقُدْرَتِكَ، وَقَهَرْتَ كُلَّ شَیْءٍ بِعِزَّتِكَ، وَعَلَوْتَ فَوْقَ كُلِّ شَیْءٍ بِإِرْتِفَاعِكَ، وَغَلَبْتَ كُلَّ شَیْءٍ بِقُوَّتِكَ، وَابْتَدَعْتَ كُلَّ شَیْءٍ بِحِكْمَتِكَ وَعِلْمِكَ، وَبَعَثْتَ الرُّسُلَ بِكُتُبِكَ، وَهَدَيْتَ الصَّالِحِينَ بِإِذْنِكَ، وَأَيَّدْتَ الْمُؤْمِنِينَ بِنَصْرِكَ، وَقَهَرْتَ الْخَلْقَ بِسُلْطَانِكَ، لاَ إِلٰهَ إِلاَّ أَنْتَ، وَحْدَكَ لاَ شَرِيكَ لَكَ، لاَ نَعْبُدُ غَيْرَكَ، وَلاَ نَسْأَلُ إِلاَّ إِيَّاكَ، وَلاَ نَرْغَبُ إِلاَّ إِلَيْكَ، أَنْتَ مَوْضِعُ شَكْوَانَا، وَمُنْتَهى رَغْبَتِنَا، وَإِلٰهُنَا وَمَلِيكُنَا.

O Allah! All praise be to You – praise which is eternal with Your Everlastingness. All praise be to You – praise that is unending but by Your knowledge. All praise be to You – praise that has no limit in duration but by Your will. All praise be to You – praise that gives no reward to its utterer apart from Your pleasure. O Allah! All praise is for You, and all graciousness is from You, and all pride is Yours, and all magnificence is Yours, and all light is Yours, and all respect is Yours, and all power is Yours, and all might is Yours, and the whole world is Yours, and the whole hereafter is Yours, and all the nights and days are Yours, and all creation is Yours, and in Your hand is all good, and to You return all affairs, open or secret. O Allah! All praise is for You – an everlasting praise. You are the Best Tester, the Most Praiseworthy, Ample in blessings,

Just in passing decrees, Most Generous in giving, the Best Bestower of bounties, Lord of all who are in the earth, and Lord of all in the heavens. O Allah! All praise is for You in the seven years of hardship, and for You is all praise in the wide expanse of the earth, and all praise is for You as much as the ability of the servants, and all praise is for You up to the limits of the land, and all praise is for You in the mountains that act as pegs, and all praise is for You in the night when it draws a veil, and all praise is for You in the day when it shines in brightness, and all praise is for You in the hereafter and the former, and all praise is for You in the Seven Oft-repeated Verses and the Glorious Qur'an. Glory and praise be to Allah; and the whole earth will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and far is He above the partners they ascribe to Him; Glory and praise be to Allah, all things will perish except He. Glory be to You our Lord, the Sublime, the Divine, the Holy; You created everything with Your power, and You overpower everything by Your might, and You have risen above everything with Your exaltedness, and You have conquered everything with Your strength, and

You originated everything with Your wisdom and knowledge, and You sent the prophets with Your books, and You guided the righteous with Your permission, and You helped the believers with Your divine succor, and You ruled over the creation with Your sovereignty. There is no god but You - alone without any partner; we do not worship anyone other than You, and we do not ask anyone but You, and we do not desire anything but closeness to You. You are the One to whom we complain, and You are the goal of our desires, and our Lord and our Master.”(١)

٢٩. In al-Ja’fariyat: In his narration from Ja’far ibn Muhammad from his fathers from ‘Ali (as) who said: When the tablecloth was laid in front of the Holy Prophet (S) he would say:

أَللّٰهُمَّ اجْعَلْهَا نِعْمَةً مَحْصُورَةً مَشْكُورَةً مَوْصُولَةً بِالْجَنَّهِ.

“O Allah! Make it a blessing that is limited, appreciated and linked to paradise.”(٢)

٣٠. In ‘Awarif al-Ma’arif: From al-’Irbas ibn Sariyah who said: The Holy Prophet (S) used to supplicate:

أَللّٰهُمَّ اجْعَلْ حُبَّكَ أَحَبُّ إِلَـيَّ مِنْ نَفْسِي وَسَمْعِي وَبَصَرِي وَأَهْلِي وَمَالِي وَمِنَ الْمَاءِ الْبَارِدِ.

“O Allah! Make Your love more beloved to me than my self, my hearing, my sight, my family, my wealth and cool water.”(٣)

٣١. In al-Faqih: The Holy Prophet (S) used to say in his du’a:

أَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِباً، وَمِنْ مَالٍ يَكُونُ عَلَيَّ ضِيَاعاً، وَمِنْ زَوْجَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيبَتِي، وَمِنْ خَلِيلٍ مَاكِرٍ عَيْنَاهُ تَرَانِي وَقَلْبُهُ يَرْعَانِي، إِنْ رَأَى خَيْراً دَفَنَهُ، وَإِنْ رَأَى شَرّاً أَذَاعَهُ، وَأَعُوذُ

١- al-Kafi ٢:٥٧١

٢- al-Ja’fariyat: ٢١۶

٣- Awarif al-Ma’arif: ۴۵۴‘

بِکَ مِنْ وَجْعِ الْبَطْنِ.

“O Allah! I seek Your protection from a son who subjugates me, and from wealth that is the cause of my ruin, and from the wife who makes me old before my time, and from the conspiring friend whose eyes see me but his heart envies me - if he sees any good (action from me) he conceals it and if he sees any bad he spreads it; and I seek Your protection from the pain of the stomach.”(۱)

(Note: al-Tabarsi has also narrated this in al-Makarim.(۲)

۳۲. In al-Muhaj: From the supplications of the Noble Prophet (S):

أَللُّهُمَّ إِنِّى أَعُوذُ بِکَ أَنْ أَفْتَقِرُ فِى غِنَاکَ، أَوْ أَضِلَّ فِى هُدَاکَ، أَوْ أَذِلَّ فِى عِزِّکَ، أَوْ أُضَامَ فِى سُلْطَانِکَ، أَوْ أَضْطَهِدَ وَالأَمْرُ إِلَيْکَ. أَللُّهُمَّ إِنِّى أَعُوذُ بِکَ أَنْ أَقُولَ زُوراً، أَوْ أَغْشى فُجُوراً، أَوْ أَکُونَ بِکَ مَغْرُوراً.

“O Allah! I seek Your protection from becoming poor in Your Wealth, or going astray in Your Guidance, or becoming abased in Your Exaltedness, or getting treated unjustly in Your Dominion, or being persecuted while all affairs return to You. O Allah! I seek Your protection from speaking lies, or being immoral, or being arrogant in front of You”.(۳)

His Veil

۳۳. In al-Bihar from al-Khara’ij: It is narrated that the Holy Prophet (S) used to pray in front of the Hajr al-Aswad, facing the Ka’bah and facing Bayt al-Maqdis; and he would not be seen until he had completed his prayer, and would be veiled by the verse:

﴿ وَإِذَا قَرَأْتَ الْقُرَآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ

۱- al-Faqih ۳:۵۵۸

۲- Makarim al-Akhlaq: ۲۰۳

۳- Muhaj al-Da’awat: ۱۰۲

بِالآخِرَهِ حِجَاباً مَسْــتُوراً

And when you recite the Qur'an we place between you and those who do not believe" a hidden barrier" (Surat al-Isra` (١٧): ۴۵)

And the verse:

 أُوْلٰئِكَ الَّذِينَ طَبَعَ اللّٰهُ عَلــى قُلُوبِهِمْ

"These are they on whose hearts Allah has set a seal."

(Surat al-Nahl (١۶): ١٠٨, Surat Muhammad (۴٧):١۶)

And the verse:

 وَجَعَلْنَا عَلــى قُلُوبِهِمْ أَكِنَّهً أَنْ يَفْقَهُوهُ وَفِى آذَانِهِمْ وَقْراً

"And We have put coverings on their hearts and deafness in their ears lest they understand."

(Surat al-Isra` (١٧): ۴۶)

And:

 أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَوَاهُ وَأَضَلَّهُ اللّٰهُ عَلــى عِلْمٍ وَخَتَمَ عَلــى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلــى بَصَرِهِ غِشَاوَهً

"Have you then considered him who takes his lowly desire for his god, Allah has left him astray having knowledge and has set a seal on his hearing and his heart and has put a cover on his sight". (Surat al-Jathiyah (۴۵): ٢٣) (١)

Note: It is apparent that the supplications that have been narrated from the Holy Prophet (S) are numerous and quoting them all would not fit in with the goals of this book, so whoever wishes can refer to the sources. He (S) has a long du'a which he used to recite between the compulsory and nafilah prayers of Fajr, so whoever wants can refer to the book 'Awarif al-Ma'arif.(٢)

He (S) also has supplications that he used to recite in the nights of the month of

Ramad'an which al-Kaf'ami has mentioned in his book al-Balad al-Amin(۳) as has 'Allamah Majlisi in al-Bihar.(۴)

۳۴. In his al-Khisal: In his

p: ۳۰۳

۱- Bihar al-Anwar ۹۵:۲۱۸

۲- Awarif al-Ma'arif: ۳۴۴

۳- al-Balad al-Amin: ۱۹۵

۴- Bihar al-Anwar ۹۸:۷۴

narration from ‘Abdillah ibn Sinan from Abi ‘Abdillah (as) who said: The Holy Prophet (S) would seek protection from six things every day: From doubt, polytheism, disdain, anger, trespass and jealousy.(1)

35. In al-Iqbal: From Ja’far ibn Babawayh, may Allah be pleased with him, in the book Thawab al-A’mal, in his narration from the Holy Prophet (S), he says: When the Noble Prophet (S) was mentioning the merits of the month of Sha’ban to his companions, he said: “It is a blessed month and it is my month.”(2)

36. Also: From al-Sadiq (as) who said: My father narrated to me from his father, from his grandfather (as) who said: The Prophet (S) said: “Sha’ban is my month and Ramad’an is the month of Allah (SwT).”(3)

37. Also: In his narration from ‘Abbas ibn Mujahid from his father who said: ‘Ali ibn al-Husayn

(as) used to recite the following at noon every day in the month of Sha’ban and on the eve of the fifteenth of the month; and he would send salutations on the Holy Prophet (S) thus:

أَللّٰهُمَّ صَلِّ عَلـى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، شَجَرَهِ النُّــبُوَّهِ وَمَوْضِعِ الرِّسَالَهِ ... وَهٰذَا شَهْرُ نَبِيِّکَ سَيِّدِ رُسُلِکَ صَلَوَاتُکَ عَلَيْهِ وَآلِهِ، شَعْبَانُ الَّذِی حَفَفْتَهُ مِنْکَ بِالرَّحْمَهِ وَالرِّضْوَانِ، الَّذِی کَانَ رَسُولُکَ صَلَوَاتُکَ عَلَيْهِ وَآلِهِ يَدْأَبُ فِی صِيَامِهِ وَقِيَامِهِ فِی لَيَالِيهِ وَأَيَّامِهِ بُخُوعاً لَکَ فِی إِکْرَامِهِ وَإِعْظَامِهِ إِلـى مَحَلِّ حِمَامِهِ. أَللّٰهُمَّ فَأَعِنَّا عَلـى الإِسْـتِنَانِ بِسُنَّتِهِ فِيهِ وَنَيْلِ الشَّفَاعَهِ لَدَيهِ...

“O Allah! Bless Muhammad and the progeny of Muhammad, the evergreen tree of prophethood, the destination of the Divine Message ... and this

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1- al-Khisal: 329, Bihar al-Anwar 72:191

2- Iqbal al-A’mal: 684

3- Ibid., 684-685

is the month of Your prophet, master of Your messengers, salutations be upon him and his progeny - Sha'ban, (the month) that You have surrounded with mercy and pleasure; the month in which Your messenger would be untiring in his fasting and prayers, in its nights and days, subjugating himself in front of You in his glorification and extolment until he passed away. O Allah! Help us to act upon his sunnah in this month and to receive his intercession..."(١)

٣٨. In the Kashkul of Shaykh Bahai: In the writing of my father, may he be blessed: 'Ata' was questioned about the meaning of the saying of the Holy Prophet (S): "The best du'a is my du'a and the du'a of the prophets before me, and it is:

لاَ إِلَٰهَ إِلاَّ اللّٰهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ، لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِى وَيُمِيتُ وَهُوَ حَىٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ.

"There is no god but Allah, alone, alone, alone, having no partners, His is the kingdom and for Him is all praise, He gives life and death; He is living and will not die, by His hand is all good and He has power over all things."

Then he said: This is not a du'a (as such), rather it is glorification and praise.(٢)

His Du'a when Burning Insence

٣٩. In al-Bihar, from Aman al-Akhtar: It is narrated that when the Holy Prophet (S) would burn incense he would say:

أَلْحَمْدُ لِلّٰهِ الَّذِى بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. أَللّٰهُمَّ طَيِّبْ عُرْفَنَا، وَزَكِّ رَوَائِحَنَا، وَأَحْسِنْ مُنْقَلَبَنَا، وَاجْعَلِ التَّقْوى زَادَنَا، وَالْجَنَّةَ

١- Ibid., ٦٨٧

٢- al-Kashkul ٢:٢٠٩

مَعَادَنَا، وَلاَ تُفَرِّقْ بَیْـنَنَا وَبَیْنَ عَافِـیَـتِنَا إِیَّانَا وَکَرَامَتِکَ لَنَا إِنَّکَ عَلـی کُلِّ شَیْءٍ قَدِیرٌ.

All praise is due to Allah, the One by whose blessing all virtues are complete. O Allah!" Make our scent pleasant, and increase our fragrance, and make good the place of our return, and make piety our provision, and paradise our final destination, and do not separate from us our well-being and Your bounties, surely You have power over all (things."(1)

His Daily Dhikr

.The previous section has details about what he (S) used to recite everyday

40. In 'Awarif al-Ma'arif: From Anas ibn Malik who said: A man came to the Holy Prophet (S) and said: "O Prophet of Allah! I am a person who is sharp-tongued and more so with my family." The Noble Prophet (S) said: "Where are you on the issue of seeking forgiveness? For surely, I seek forgiveness from Allah a hundred times a (day."(2)

(Note: He has narrated it in al-Mizan from al-Majma'.(3)

41. Also: With another chain of narrators: The Holy Prophet (S) said: "Surely it comes (over my heart so I seek forgiveness from Allah a hundred times a day."(4)

(Note: He has narrated it in al-Mizan.(5)

42. In al-Ikhtisas: In a lengthy hadith from the Holy Prophet (S): "There has been no prophet but that he has supplicated (to Allah) against his people, and I have chosen to keep my supplication for the intercession of my Ummah on the Day of Resurrection (..."(6)

43. (In the book Munyat al-Murid: It has been narrated that the Holy Prophet (S

1- Bihar al-Anwar 76:143

2- Awarif al-Ma'arif: 428'

۳- Surat Muhammad (۴۷) – al-Mizan ۱۸:۲۴۵

۴- Awarif al-Ma’arif: ۴۲۸‘

۵- Surat Muhammad (۴۷) – al-Mizan ۱۸:۲۴۵

۶- al-Ikhtisas: ۳۰

used to end his gatherings with du’a.(١)

۴۴. Also: When he (S) had completed his talk and wanted to stand up from where he was sitting, he would say:

أَللُّهُمَّ اغْفِرْلَنَا مَا أَخْطَأْنَا وَمَا تَعَمَّدْنَا وَمَا أَسْرَرْنَا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ.

“O Allah! Forgive us for what we did by mistake and what we did on purpose, and what we concealed and what You know more of than us, You are the Foremost and You are the Last, there is no god but You.”(٢)

۴۵. In al-Durr al-Manthur: From Umm Salamah that the Holy Prophet (S) would frequently say in his du’a:

أَللُّهُمَّ مُقَلِّبَ الْقُلُوبِ ثَـبِّتْ قَلْبِى عَلَـى دِينِكَ.

“O Allah - the Transformer of hearts! Make my heart steadfast on Your religion.”

I said: “O Prophet of Allah! And are hearts transformed?” He said: “Yes. Allah did not create any human being but that his heart was between two fingers from the fingers of Allah, so if He willed he would make it upright and if He willed he would make it deviate.”(٣)

۴۶. In Majma’ al-Bayan: And when he (S) heard the sound of thunder he said:

سُبْحَانَهُ مِنْهُ يُسَبِّحُ الرَّعْدَ بِحَمْدِهِ.

“Praise be to Him – the thunder declares His glory.”(۴)

۴۷. Also: Salim ibn ‘Abdillah narrates from his father who said: Whenever the Noble Prophet (S) heard thunder and thunderbolts he said:

أَللُّهُمَّ لاَ تَقْـتُلْنَا بِغَضَبِكَ، وَلاَ تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذُلِكَ.

“O Allah! Do not kill us with Your wrath, and do not destroy us with Your punishment, and

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۱- Munyat al-Murid: ۱۰۷

۲- Ibid.

۳- (al-Durr al-Manthur ۲:۸ – Surat Ale ‘Imran (۳

۴- Majma’ al-Bayan ۶:۲۸۳, Bihar al-Anwar ۵۹:۳۵۶

(grant us amnesty before that."(1)

48. Also: When the Ashab al-Ukhdud (makers of the pit) was mentioned in his presence, he would seek protection with Allah from the severity of chastisement.(2)

49. In the Amali of Shaykh Tusi: When the Holy Prophet (S) saw a dark cloud, he would leave everything and say:

أَللَّهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ شَرِّ مَا فِیهِ.

"O Allah! I seek Your protection from any evil that is in it."

And if it passed he would praise Allah, and if it rained he would say:

أَللَّهُمَّ نَاشِئاً نَافِعاً.

"O Allah! Make it a beneficial cloud."(3)

50. In al-Faqih: 'Ali (as) said: There are five types of winds, one of which is al-'Aqeem (the destructive wind) and we seek protection with Allah from its evil.(4)

51. In al-Bihar: When the Holy Prophet (S) saw that the wind had become strong he would say:

أَللَّهُمَّ اجْعَلْهَا رِيَاحاً وَلَا تَجْعَلْهَا رِيْحاً.

"O Allah! Make it (from the other) winds and do not make it (the destructive) wind."(5)

52. In Muhaj al-Da'awat: From Jabir, from Abi Ja'far (as) who said: Jibra'il said: "O Prophet of Allah! Know that I have not loved any prophet as much as I love you, so say frequently:

أَللَّهُمَّ إِنَّکَ تَرى وَلاَ تُرى، وَأَنْتَ بِالْمَنْظَرِ الأَعْلى، وَأَنَّ إِلَيْکَ الْمُنْتَهى وَالرُّجْعى، وَأَنَّ لَکَ الآخِرَة وَالأُولى، وَأَنَّ لَکَ الْمَمَاتَ وَالْمَحْيَا، رَبِّ أَعُوذُ بِکَ أَنْ أَذِلَّ وَأَخْزى.

"O Allah! You see but cannot be seen, and You are at the highest viewpoint, and to You is the final destination and return, and Yours are the end and the beginning, and Yours

are

p: ۳۰۸

۱- Majma’ al-Bayan ۶:۲۸۳, Bihar al-Anwar ۵۹:۳۵۷

۲- ۸۵) Surat al-Buruj – Majma’ al-Bayan ۱۰:۴۶۵)

۳- Amali al-Tusi ۱:۱۲۸

۴- al-Faqih ۱:۵۴۷

۵- Bihar al-Anwar ۶۰:۱۷

the place of death and life. O Lord! I seek Your protection from being disrespected (and disgraced."(١)

Chapter ٢٢: The Hajj

Addendum to this Chapter

١. In al-Kafi: In his narration from Abi al-Faraj who said: Aban asked Aba 'Abdillah (as): "Did the Noble Prophet (S) have any special Tawaf (circumambulation)?" He replied: "The Prophet (S) would perform Tawaf ten times (each time circling the Ka'bah seven times) at night and in the day; three times in the first part of the night, three times in the last part of the night, twice in the morning and twice after Dhuhr, and between (these he would rest."(٢)

(Note: Shaykh Saduq has narrated this in al-Faqih and al-Khisal.(٣)

٢. Also: From 'Abd al-Rahman ibn al-Hajjaj from Abi 'Abdillah (as) who said: The Holy Prophet (S) would touch the Hajr (black stone) every time he performed Tawaf, ((whether it was) obligatory or supererogatory.(۴)

٣. Also: From Ghiyath ibn Ibrahim, from Ja'far from his father (as) who said: The Holy Prophet (S) would touch the Hajr al-Aswad and the Rukn al-Yamani and then he would kiss them and place his cheek over them, and I saw my father doing the (same.(۵)

(Note: Shaykh Tusi narrates this in al-Tahdhib and al-Istibsar.(۶)

۴. In al-Da'aim: From Abi Ja'far (as) who said: The Noble Prophet (S) used to touch the two corners, the corner in which was the Hajr al-Aswad and the corner of al-Yamani, (whenever he passed by them during the Tawaf.(٧)

۵. In al-Mahasin: In his narration from Ja'far, from Ibn al-Qaddah, from Abi 'Abdillah from his father

۱- Muhaj al-Da’awat: ۱۷۲, Bihar al-Anwar ۹۴:۲۶۸

۲- al-Kafi ۴:۴۲۸

۳- al-Faqih ۲:۴۱۱, al-Khisal: ۴۴۹

۴- al-Kafi ۴:۴۰۴

۵- Ibid., ۴:۴۰۸

۶- Tahdhib al-Ahkam ۵:۱۰۵, al-Istibsar ۲:۲۱۶

۷- Da`aim al-Islam ۱:۳۱۲

as): The Prophet (S) used to like getting the water of Zamzam brought for him (as a) (gift) when he was in Madinah.(۱)

(Note: al-Saduq has narrated this in al-Faqih as has al-Tusi in al-Tahdhib.(۲)

In al-Kafi: In his narration from 'Abdillah ibn Sinan in a hadith from Abi 'Abdillah (as): .۶ The Holy Prophet (S) used to recite the Dhil-Ma'arij frequently, and he would recite the talbiya(۳) whenever he saw a rider, or whenever he climbed a hill or came down a (valley, and in the last part of the night and after the prayers.(۴)

In al-Ja'fariyat: Ja'far ibn Muhammad al-Sadiq (as) said: My father informed me .۷ :from Jabir ibn 'Abdillah that the talbiya of the Holy Prophet was

لَبَّیکَ أَللّٰهُمَّ لَبَّیکَ لاٰ شَرِیکَ لَکَ لَبَّیکَ إِنَّ الْحَمْدَ وَ النِّعْمَهَ لَکَ وَ الْمُلْکَ لاٰ شَرِیکَ لَکَ.

I am here, O Allah!, I am here. I am here, no partners do You have, I am here. Verily " (the praise and bounties are Yours as is the kingdom, no partners do You have".(۵)

In al-Tahdhib: From Muhammad ibn Muslim in a hadith from one of them (i.e. al- .۸ Baqir or al-Sadiq (as)): The Noble Prophet (S) would sacrifice a large, healthy, horned (ram that had a black mouth and black eyes.(۶)

(Note: A similar narration is found in al-Da'aim.(۷)

In al-Kafi: In his narration from 'Abd al-Rahman ibn Abi 'Abdillah (as) who said: On .۹ the day of the sacrifice, the Holy Prophet (S) would shave his head, clip his nails, and trim off some hair from

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۱- al-Mahasin: ۵۷۴

۲- al-Faqih ۲:۲۱۸, Tahdhib al-Ahkam ۵:۳۷۲

۳- A special call pronounced when performing the Hajj. (Tr.)

۴- al-Kafi ۴:۲۵۰

۵- al-Ja'fariyat: ۶۴

Tahdhib al-Ahkam ۵:۲۰۵, Faydh al-Qadeer ۵:۲۲۷ -۶

Da`aim al-Islam ۱:۳۲۶ -۷

(his moustache and the edges of his beard.(1)

10. In al-Muqni': The sunnah in the Ihram is: Clipping the nails, trimming the moustache and shaving the pubic hair.(2)

11. Also: It is from the sunnah that people should gather from different towns on the day of 'Arafah, without a leader, and supplicate to Allah.(3)

Addendum on the Uncommon Narrations

1. In al-Kafi: In his narration from Abi Maryam from Abi 'Abdillah (as) who said: It was the practice of the Holy Prophet (S) that if he owed someone a two year old camel, he would give back a seven year old camel and if he owed two dirhams, he would pay four.(4)

(Note: This has also been narrated in Qurb al-Isnad.(5)

2. In al-Ihtijaj: In a long hadith from Musa ibn Ja'far from 'Ali (as): Whenever the Noble Prophet (S) mentioned any of his virtues, he would say: "And there is no pride (in me because of this)."(6)

(Note: al-Majlisi has mentioned a similar narration in al-Bihar from Irshad al-Qulub.(7)

3. In al-Bihar: From the writings of Shahid Muhammad ibn Makki who said: It is narrated from the Holy Prophet (S) that it is from the sunnah for a believer to say one hundred times on the day of Ghadeer:

أَلْحَمْدُ لِلَّهِ الَّذِى جَعَلَ كَمَالَ دِيْنِهِ وَ تَـمَامَ نِعْمَتِهِ بِوِلاَيَهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِى طَالِبٍ.

"All praise is due to Allah, the One who put the perfection of His religion and the completion of His favor in the Wilayah of Amir al-Mu'minin 'Ali ibn Abi Talib (as)."(8)

4. Also: From Musa ibn

1- al-Kafi ٤:٥٠٢, al-Faqih ٢:٥٠٧

۲- ۷۰ : `al-Muqni

۳- ۴۶ ,.Ibid

۴- ۵:۲۵۴ al-Kafi

۵- ۴۴ :Qurb al-Isnad

۶- ۱:۲۱۱ al-Ihtijaj

۷- ۱۶:۳۴۱ Bihar al-Anwar

۸- ۹۸:۳۲۱ ,.Ibid

Isma’il ibn Musa ibn Ja’far, from his father, from his fathers (as) who said: The Holy Prophet (S) said: Calling on the sick who are from the Bani Hashim is obligatory, and paying them a (courtesy) visit is a sunnah.(۱)

۵. In al-Da’aim: From Ja’far ibn Muhammad (as): When he was asked whether a sheep is to be slaughtered while standing, he said: “It is not appropriate to do this. The sunnah is that it should be slaughtered while laying facing towards the Qibla.”(۲)

۶. In Tuhf al-’Uqul: From al-Rid’a (as) who said: “We consider our promises to be like debts that we owe, just as the Noble Prophet (S) did.”(۳)

Note: This has also been narrated by al-Nuri in al-Mustadrak and by al-Tabarsi in al-Mishkat.(۴)

۷. In Majma’ al-Bayan: Whenever the Holy Prophet (S) heard thunder he would say:

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ.

“Praise be to the One whose Glory is declared by thunder.”(۵)

۸. Also: Salim ibn ‘Abdillah narrates from his father who said: Whenever the Holy Prophet (S) saw thunderbolts he would say:

أَللُّهُمَّ لاَ تَقْ_تُلْنَا بِغَضَبِكَ وَ لاَ تُهْلِكْنَا بِعَذَابِكَ وَ عَافِنَا قَبْلَ ذٰلِكَ.

“O Allah! Do not kill us with Your wrath; and do not destroy us with Your punishment; and grant us amnesty before that.”(۶)

۹. Also: Whenever the Ashab al-Ukhdud (Makers of the Pit) were mentioned in the presence of the Noble Prophet (S), he would seek refuge with Allah from the severity of the chastisement.(۷)

۱۰. In al-Faqih: Whenever the yellow, red or black winds started blowing, the face of the

۱- Ibid., ۹۶:۲۳۴

۲- Da`aim al-Islam ۲:۱۷۹

۳- Tuhf al-'Uqul: ۴۴۶

۴- al-Mustadrak ۸:۴۵۸, Mishkat al-Anwar: ۱۷۳

۵- Majma' al-Bayan ۶:۲۸۳

۶- Ibid.

۷- Majma' al-Bayan ۱۰:۴۶۵

Holy Prophet (S) would change and become yellow, like that of a person who is terrified, until drops of rain fell from the sky, then he would return to his former state and say: "It has come to you with mercy."(۱)

۱۱. In the Amali of Shaykh Tusi: Whenever the Holy Prophet (S) saw a dark cloud, he left everything and said: "O Allah! I seek protection with You from the evil that is in it." And if it passed he would praise Allah, and if it rained he would say: "O Allah! Make it a beneficial rain."(۲)

۱۲. In al-Da'aim: From Abi 'Abdillah Ja'far ibn Muhammad (as): Whenever there was a solar or lunar eclipse, the Noble Prophet (S) would say: "Run to your masjid."(۳)

۱۳. Also: The sunnah is to pray in the masjid if they pray (the Salat al-Ayat) in congregation.(۴)

۱۴. In al-Bihar: In his narration from 'Ali (as) who said: My best friend, the Prophet (S), never used to put aside anything for the morrow, and Abu Bakr used to do this, and Umar ibn al-Khattab used to keep ledgers and would hold the wealth from year to year. As for myself, I do as my best friend the Prophet (S) did.

He said: "And 'Ali used to give them (their share) every Friday ..."(۵)

۱۵. In al-Bihar: From the Holy Prophet (S): "We are the Ahl al-Bayt - Allah has removed from us all indecencies, apparent and hidden."(۶)

۱۶. Also: From him (S): "We are the Ahl al-Bayt - Allah has

۱- Man La Yahdhuruhu al-Faqih ۱:۵۴۷

۲- Amali al-Tusi ۱:۱۲۸

۳- Da`aim al-Islam ۱:۲۰۰

۴- Ibid., ۱:۲۰۲

۵- Bihar al-Anwar ۱۰۰:۶۰, al-Gharat ۱:۴۷

۶- Bihar al-Anwar ۲۳:۱۱۶

chosen the hereafter for us over this (transient) world."(1)

17. Tafsir al-Furat in his narration from Abi Ja'far (as) who said: Allah did not send any prophet but that he said to his people: "Say, I do not ask of you any reward for it but love for my near relatives."(2)

18. In al-Bihar: When the Prophet (S) would show someone special kindness and pray for his forgiveness, that person would attain martyrdom.(3)

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Note from the compiler: This marks the end of the book, by the Grace and Blessing of Allah. However, the great 'Allamah – may Allah grant him a high status – had included a section on the character and moral traits of the Holy Prophet at the beginning of this book, because of its auspiciousness, so we have put an addendum to this section at the end of book in following with the 'Allamah's practice and because of its benefit, while ensuring that brevity is maintained.

Addendum to Chapter 1: On his Character and Moral Traits

1. In al-Bihar, from Riyad' al-Jinan of Fad'lillah ibn Mahmud al-Farsi: From Jabir ibn 'Abdillah, who said: I asked the Noble Prophet (S): "What was the first thing that Allah (SwT) created?" He (S) replied: "The light of your prophet O Jabir! He created it and then from it He created all that is good."(4)

2. Also: From Jabir who said: The Holy Prophet (S) said: "The first thing that Allah created was my light."(5)

3. In Basair al-Darajat: From Bishr ibn Abi 'Uqbah from Abi Ja'far and Abi 'Abdillah (as) who said: "Verily Allah

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1- Ibid.

2- Tafsir Furat al-Kufi: 139, Bihar al-Anwar 23:248

۳- Bihar al-Anwar ۸۲:۱۴۸

۴- Ibid., ۱۵:۲۴

۵- Ibid.

created Muhammad (as) from a jewel under the Exalted Throne."(1)

4. In Tafsir al-Furat: From 'Abdillah ibn 'Abbas in a hadith from the Holy Prophet (S), who said: "He (SwT) created me and my progeny of a clay from which nothing else has ever been created other than us, and we were the first of His creation."(2)

5. In al-Kafi: In his narration from Ishaq ibn Ghalib from Abi 'Abdillah (as), in one of his sermons in which he mentions the condition of the Noble Prophet (S) and the Imams (as), and their attributes:

"And our Lord did not, out of His kindness, benevolence and compassion, let their sins and evil actions prevent Him from choosing for them His most beloved and Holy Prophet, Muhammad ibn 'Abdillah (as) - who was born in a respected family, had a noble lineage without any flaw in his nobility, and had an ancestry that was not mixed (with disbelievers). His attributes were not unknown to the learned. The prophets had given the glad tidings of his arrival in their books, the scholars had spoken of his great attributes, and the philosophers had contemplated on his excellent traits. He was well-mannered and pure - never low-minded; a Hashimi who could not be equaled, and whose greatness could not be rivaled. His disposition was bashful and his nature was generous.

He was marked by the dignity of prophethood and its traits, and characterized by the attributes of prophethood and its inspirations. Until the divine ordinances were realized and

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1- Basair al-Darajat: ۱۴

2- Tafsir Furat al-Kufi: ۱۱۰, Bihar al-Anwar ۱۶:۳۷۵

the groundwork was prepared for his arrival. All the nations after them were given glad tidings (of his coming) by those that preceded them. He passed from father to father, loin to loin, without ever being mixed with the impurity of fornication, and he was never contaminated by an impure union from the time of Adam (as) to his father ‘Abdullah. He was from the best clan, the noblest tribe, the most distinguished family, the most protected womb and (was raised in) the most secure lap. Allah chose him, preferred him and selected him, and gave him the keys of knowledge and the fountains of wisdom ...”(1)

6. In al-Ihtijaj: From Musa ibn Ja’far, from his father, from his fathers, from Husayn ibn ‘Ali, from ‘Ali ibn Abi Talib (as) in a hadith: When Muhammad (S) came out from the womb of his mother, he placed his left hand on the ground and raised his right hand to the sky while his lips moved as he pronounced the tawhid (declaring that there is only one God) ...(2)

7. In al-Bihar: From Abi al-Hasan al-Bakri in al-Anwar, from Aminah (as) mother of the Holy Prophet (S) - in a hadith - she said: “And when he came forth from the womb, he fell in prostration facing towards the Ka’bah and then raised his hands towards the sky just as one implores his Lord ...”(3)

8. In Ikmal al-Din: In his narration from Aban ibn ‘Uthman, attributing it to a hadith from Aminah bint Wahab

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1- al-Kafi 1:444

2- al-Ihtijaj: 223

3- Bihar al-Anwar 15:326

al-Zuhri (as) that she said: "When I was pregnant with the Noble Prophet (S), I did not feel that I was pregnant, and I did not suffer what women normally suffer from the burden of pregnancy ..."(١)

٩. Also: The Prophet (S) grew up in a day as others would grow up in a week and he grew in a week as others would grow in a month.(٢)

Note: This has also been narrated from Halima, the wet nurse of the Holy Prophet (S).(٣)

١٠. In al-Manaqib: The moon used to cause his cradle to move when he was an infant.(۴)

١١. In al-Bihar: From al-Waqidi: They used to hear sounds of praise, glorification and extolment of Allah from his cradle.(۵)

١٢. In Majma' al-Bayan: He (S) was born circumcised.(۶)

Note: This has also been narrated in al-Manaqib, al-'Uyun, al-Khisal, al-'Ilal and in al-Bihar.(٧)

١٣. In al-Bihar: Halimah said: "Never did I take him out in the sun but that there was a small cloud giving him shade and never did I take him out in the rain but that there was a small cloud sheltering him from the rain."(٨)

١۴. In al-Ihtijaj: From Musa ibn Ja'far, from his fathers, from 'Ali (as) in a hadith: The clouds gave him shade from the day he was born to the day he passed away, whether he was traveling or not ... He was granted wisdom and understanding as a child while living amongst idolaters and followers of Shaitan. He never inclined towards (their) idols – ever. He never celebrated

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١- Kamal al-Din: ١٩۶

٢- Ibid., ١٩٧

Bihar al-Anwar ۱۵:۳۷۶ -۳

Manaqib Ale Abi Talib ۱:۱۲۶ -۴

Bihar al-Anwar ۱۵:۲۹۳ -۵

(Majma' al-Bayan ۲:۴۸۱, Surat Ale 'Imran (۳ -۶

Manaqib Ale Abi Talib ۱:۲۳, Bihar al-Anwar ۱۷:۲۹۹ -۷

Bihar al-Anwar ۱۵:۳۴۱ -۸

any of their festivals and no falsehood was ever seen from him...(1)

15. In al-Manaqib: From Abi Talib, who said: "I have never seen any falsehood from him (S), nor any act of Jahiliyya. I have never seen him laughing when others laughed (needlessly), or joining the children in their games or paying attention to them. He preferred to be alone and (was always) humble."(2)

16. In al-Bihar: Halimah said: "I never looked at the face of the Prophet (S) while he was asleep but that I saw his eyes open as though he was laughing, and neither heat nor cold ever caused him any harm."(3)

17. In Nahj al-Balaghah from 'Ali (as): From the time of his weaning, Allah had put a mighty angel from among His angels with him, to take him along the path of nobility and excellence of character in his night and day, while I used to follow him, like a young camel following the footprints of its mother. Every day he would show me a sign of his noble traits and tell me to adopt it. Every year he used to go in seclusion to Hira', where I saw him but no one else saw him ... And I heard the moan of Shaitan when the revelation descended upon him (S). I said: "O prophet of Allah! What is this moan?" He replied: "This is the Shaitan. He has lost all hope of being worshipped. (O 'Ali) You hear what I hear and see what I see,

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1- al-Ihtijaj: ٢١٩,٢٢٣

2- Manaqib Ale Abi Talib ١:٣٧

3- Bihar al-Anwar ١٥:٣٤١

(except that you are not a prophet …"(1)

18. In al-Bihar: From 'Abd al-Hamid ibn Abi al-Hadid from Abi Ja'far Muhammad ibn 'Ali al-Baqir (as) in his explanation of the ayah:

﴿ إِلَّا مَنِ ارْتَـــضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴾

"Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him." (Surat al-Jinn: 27)

He (as) said: Allah assigns to His prophets angels who protect their actions (from error) and help them in propagating the Divine Message and to Muhammad (S) was assigned a great angel, from when he was a suckling child, who guided him towards goodness and a noble character and prevented him from evil and bad traits.(2)

19. In 'Ilal al-Sharai': In his narration from Ibn al-Mughirah, from the one who mentioned it, from Abi 'Abdillah (as) who said: Zulaykha sought permission from Yusuf (as) … He said to her: "O Zulaykha! What has made you this way (towards me)?" She said: "The beauty of your face O Yusuf!" He (as) said: "Then what (would your state be) if you saw the prophet called Muhammad, who will come in the later ages and will be more handsome than me and have a better character and be more generous than me?"(3)

(Note: This has also been narrated in 'Uddat al-Da'i(4)

20. In al-Manaqib: He (S) said: "Yusuf was more handsome than me but I am more amiable."(5)

21. In Mahajjat al-Bayd'a: He (S) had a proportionate and firm body

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1- Nahj al-Balagha Sermon 192

2- Bihar al-Anwar 15:361

3- Ilal al-Sharai': 55'

Uddat al-Da'i: ۱۶۴' -۴

Manaqib Ale Abi Talib ۱:۲۱۸ -۵

and had become a little stout in the final years, but he remained muscular – as though the years had not taken a toll on him in the least.(1)

22. In al-Khisal: In his narration from 'Abdillah ibn 'Abbas in a hadith from 'Ali (as), in his reply to a Jew from the leaders of the Jews: He had the seal of prophethood between his shoulders which consisted of two written lines, the first being: 'There is no god but Allah', and the second was: 'Muhammad is the Messenger of Allah' ...(2)

23. In al-Manaqib: There was a seal of prophethood between his shoulders, (and) whenever he would reveal it; its brightness would outshine the light of the sun. In it was written: "There is no god but Allah, alone, having no partner. Go wherever you wish for surely you are supported (by Allah)."(3)

24. In Mahajjat al-Bayd'a: He (S) had broad shoulders and there was a seal of prophethood between his shoulders – a little closer to the right shoulder (than the left). In it was a black nevus, with a tinge of yellow, which had a line of hair around it...(4)

25. In al-Kafi: In his narration from Abi Basir from Abi Ja'far (as) in a hadith: On him was a nevus which had the color like that of dark, blackish silk.(5)

26. In al-Bihar: From Jabir ibn Samarah who said: The seal of prophethood which was between the Holy Prophet's (S) shoulders was the size of a pigeon egg.(6)

27. In al-'Uyun: From

1- al-Mahajjat al-Bayd'a 4:157

2- al-Khisal: 599

3- Manaqib Ale Abi Talib 1:124

4- al-Mahajjat al-Bayd'a 4:156

5- al-Kafi 8:249

6- Bihar al-Anwar 16:190

al-Tamimi, from al-Rid'a, from his fathers from 'Ali (as): I have not seen anyone with broader shoulders than the Prophet of Allah (S).(1)

28. In Mahajjat al-Bayd'a: He (S) had the most handsome neck from among the servants of Allah, it was neither too long nor too short.(2)

29. In Amali of Shaykh Tusi: In his narration from Muhammad ibn 'Isa al-Mu'idi who said: Our master, 'Ali ibn Musa, narrated to us from his fathers from 'Ali (as), who said in a hadith: There was roundness in his (S) face ...(3)

Note: Majlisi also narrates this in al-Bihar from Ibrahim al-Thaqafi in his book al-Gharat.(4)

30. In al-Bihar: From al-Kazruni in a hadith from 'Ali (as): There was a mole on his lower lip ...(5)

Note: 'Ayyashi has also narrated this in his Tafsir from Safwan al-Jammal from Abi 'Abdillah (as).(6)

31. Also: From al-Kazruni from 'Ali (as) in a hadith: He had black eyes.(7)

32. Also: Jabir ibn Samarah was asked: "Were there any white hairs on the head of the Noble Prophet (S)?" He said: "There were no white hairs on his head except in the middle of his head, and these too, would be hidden when he applied oil to his hair."(8)

33. In Mahajjat al-Bayd'a: He (S) had some creases on his belly, one of which would be covered by his loincloth while two others would show.(9)

34. In Kashf al-Ghummah: From Manaqib al-Kharazmi in a hadith from 'Ali (as) who said: The Holy Prophet (S) had grandeur and awe.(10)

35. In al-Manaqib: He (S) was

1- Uyun Akhbar al-Rid'a ٢:٦٢'

۲- al-Mahajjat al-Bayd’a ۴:۱۵۵

۳- Amali al-Tusi ۱:۳۵۱

۴- Bihar al-Anwar ۱۶:۱۹۴

۵- Ibid., ۱۶:۱۸۶

۶- Tafsir al-’Ayyashi ۱:۲۰۳, Surat Ale ‘Imran (۳)

۷- Bihar al-Anwar ۱۶:۱۹۰

۸- Ibid., ۱۶:۱۹۱

۹- al-Mahajjat al-Bayd’a ۴:۱۵۶

۱۰- Kashf al-Ghummah ۱:۳۴۸

(exalted and awe-inspiring.(1)

(Note: More than one narrator has narrated this.(2)

36. In al-Ihtijaj: From Musa ibn Ja'far, from his fathers, from 'Ali (as) in a hadith in response to a question asked by a Jew (he said): When he sat down, a light shined from his right and from his left, such that the people would see it ...(3)

(Note: This has also been narrated in al-Manaqib.(4)

37. In al-Kafi: In his narration from Isma'il ibn 'Ammar, from Abi 'Abdillah (as) who said: When the Holy Prophet (S) was seen on a dark night, he would be seen with a light so bright, that he looked like a piece of the moon.(5)

(Note: This has also been narrated in al-Makarim, al-Manaqib and Majma' al-Bayan.(6)

38. In al-Bihar: From Abi al-Hasan al-Bakri: It was the norm that whenever the Noble Prophet (S) wanted to visit a community, he was preceded by a light which entered their homes.(7)

39. In al-Makarim: From Ibn 'Umar who said: I have not seen anyone more generous, more helpful, more courageous or more humble than the Prophet (S).(8)

40. In al-Kafi: In his narration from Salim ibn Abi Hafsah from Abi Ja'far (as) who said: There were three qualities in the Holy Prophet (S) that were not there in anyone else: He did not have a shadow, he would not pass by a place but that for the next two or three days whoever passed by there would know that he had come through there because of the scent of his fragrant sweat,

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1- Manaqib Ale Abi Talib ۱:۱۲۶

2- Bihar al-Anwar ۱۶:۱۷۹

3- al-Ihtijaj ۱:۲۱۸

4- Manaqib Ale Abi Talib ۱:۲۲۰

۵- al-Kafi ۱:۴۴۶

۶- Majma' al-Bayan ۲:۴۸۱, Manaqib Ale Abi Talib ۱:۱۲۳, Makarim al-Akhlaq: ۲۳

۷- Bihar al-Anwar ۱۶:۲۷

۸- Makarim al-Akhlaq: ۱۸

(and he would not pass by a stone or a tree but that it would prostrate to him.(1)

(Note: Tabarsi has narrated this in al-Makarim.(2)

41. In al-Makarim: He (S) would be recognized on a dark night, before being seen, by his fragrance; and it would be said: "This is the Holy Prophet (S)."(3)

42. In al-Bihar: From Jabir who said: Ishaq ibn Rahawayh mentioned that this was his (S) (natural) scent, without having applied any perfume.(4)

43. In al-Manaqib: He (S) would (gargle and) spit in the pot and they would find that it smelt sweeter than musk.(5)

44. In al-Makarim: The Noble Prophet (S) said: Whoever wants to smell my scent should smell the red rose.(6)

45. In Majmu'at Warram: From Anas ibn Malik and from Sulaym who said: The Holy Prophet (S) came to (visit) us and when he took his midday nap, my mother came with a bottle and started collecting his sweat in it. Suddenly, the Prophet (S) woke up and asked: "O Umm Salamah! What are you doing?" She said: "This is your sweat that we mix in our perfume, and it is the best of perfumes." He (S) said: "You are right."(7)

46. In al-Manaqib: Whenever he walked with someone, he would look taller than that person, even if the person was tall.(8)

(Note: Tabarsi narrates this in al-Majma'.(9)

47. In al-Bihar: From Abi al-Hasan al-Bakri in the book al-Anwar: When he (S) wore clothes that were short, they would become long and when he wore clothes that were long, they would

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1- al-Kafi ١:۴۴٢
2- Makarim al-Akhlaq: ٣۴
3- Ibid.

Bihar al-Anwar ۱۶:۱۹۲ -۴

Manaqib Ale Abi Talib ۱:۱۲۴ -۵

Makarim al-Akhlaq: ۴۴ -۶

Majmu'at Warram: ۲۳ -۷

Manaqib Ale Abi Talib ۱:۱۲۴ -۸

(Majma' al-Bayan ۲:۴۸۱, Surat Ale 'Imran (۳ -۹

become short (and fit him perfectly), as though they was tailored specifically for him.(۱)

۴۸. In al-Manaqib: When he walked on earth that was soft his footprints would not be seen and when he walked on solid ground his footprints were clearly seen.(۲)

۴۹. In Majma' al-Bayan: His (S) eyes would sleep but his heart would not sleep.(۳)

۵۰. In al-Manaqib: No bird would fly over him (S).(۴)

۵۱. Also: No fly would sit on him and no insect, poisonous or otherwise, would come close to him.(۵)

Note: The first part has also been narrated in Majma' al-Bayan.(۶)

۵۲. Also: He (S) would view what was behind him just as he viewed what was in front of him, and he would see the person behind him just as he saw the one in front of him.(۷)

Note: This has been narrated in Basa'ir al-Darajat from Abi Ja'far (as).(۸)

۵۳. Also: He (S) listened in his sleep just as he would listen when he was awake.(۹)

۵۴. Also: No foul smell was ever sensed from him from the time he (S) was created.(۱۰)

Note: This has also been narrated from Halimah in al-Bihar.(۱۱)

۵۵. Also: He never had a wet dream – ever.(۱۲)

۵۶. Also: Whatever animal the Holy Prophet (S) rode would never grow old and would remain in the same state.(۱۳)

۵۷. In al-Bihar from al-Tadhkirah: People would seek remedies and cures from him (S).(۱۴)

۵۸. In al-Manaqib: Nobody could match the strength of the Noble Prophet (S).(۱۵)

۵۹. In Tafsir al-'Ayyashi: In his narration from Sulayman ibn Khalid who said: I asked Abi

۱- Bihar al-Anwar ۱۶:۲۸

۲- Manaqib Ale Abi Talib ۱:۱۲۶

۳- Surat Ale ‘Imran (۳), Majma’ al-Bayan ۲:۴۸۱

۴- Manaqib Ale Abi Talib ۱:۱۲۴

۵- Ibid., ۱:۱۲۶

۶- Surat Ale ‘Imran (۳), Majma’ al-Bayan ۲:۴۸۱

۷- Manaqib Ale Abi Talib ۱:۱۲۴

۸- Basair al-Darajat: ۴۲۰

۹- Manaqib Ale Abi Talib ۱:۱۲۴

۱۰- Ibid.

۱۱- Bihar al-Anwar ۱۵:۳۴۷

۱۲- Manaqib Ale Abi Talib ۱:۱۲۵

۱۳- Ibid.

۱۴- Bihar al-Anwar ۱۶:۴۰۱

۱۵- Manaqib Ale Abi Talib ۱:۱۲۵

Abdillah (as) about what people were saying of 'Ali (as): 'If he had a right (to the' khilafa) then what prevented him from standing up for his rights?' He (as) said: "Allah did not make it compulsory (on anyone) to stand up alone except the Prophet (S), He :(SwT) said

 فَقَاتِلْ فِى سَبِيلِ اللّٰهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَکَ وَحَرِّضِ الْمُؤْمِنِينَ...

Fight in the way of Allah, this is not made obligatory for you except in relation to" (yourself, and rouse the believers ..." (Surat al-Nisa (۴): ۸۴

:so this does not apply to anyone but the Holy Prophet. And He said for other than him

 ... إِلاَّ مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَهٍ

Unless he turns aside as a stratagem of war or withdraws to a company ..." (Surat..." (al-Anfal (۸): ۱۶

And at that time there was no company that was willing to help him ('Ali (as)) in his (case.(۱

(Note: This has also been narrated in al-Kafi and al-Bihar.(۲

In al-Manaqib: There was nobody more learned than him (S) on the face of the .۶۰ (earth.(۳

Also: Whenever the divine revelation would descend on him (S), he would be .۶۱ burdened by it and the color of his face would change and his head would bow (down.(۴

In Ikmal al-Din: In his narration from 'Amr ibn Thabit who said: I asked al-Sadiq .۶۲ (as) about the fainting spell that would come upon the Holy Prophet (S): "Was it when Jibra'il descended?" He (as) said: "No. Verily Jibra'il would never come before the Noble Prophet

۱- ۴) Surat al-Nisa ۱:۲۶۱, Tafsir al-'Ayyashi)

۲- ۱۶:۳۴۰ Bihar al-Anwar ۸:۲۷۴, al-Kafi

۳- ۱:۱۲۴ Manaqib Ale Abi Talib

۴- ۱:۴۳ ,.Ibid

S) until he had sought permission to do so and when he came to the Prophet he would) sit in front of him as a slave sits; rather this (fainting spell) would come upon him when (he was addressed directly by Allah (SwT) without any intermediary."(۱)

Note: This has also been narrated in al-Tawhid, al-I'tiqadat and al-'Ilal with another (chain of narrators.(۲)

۶۳. In Amali al-Tusi: In his narration from Hashim ibn Salim from Abi 'Abdillah (as), he said: Some companions asked: "Is it true that the Holy Prophet (S) used to say: 'Jibra'il said to me ...' or 'Here is Jibra'il telling me ...' and then at other times he would faint?" Abu 'Abdillah (as) said: "When there was a revelation from Allah that came to him where Jibra'il was not present, this (fainting spell) would befall him because of the weight of the direct revelation from Allah. And if Jibra'il was present as an intermediary, this would not befall him, and this is when he (S) would say: 'Jibra'il told (me ...' and 'This is Jibra'il ...'"(۳)

۶۴. In al-Manaqib: It is narrated that whenever a revelation descended upon him (S), a sound like the sound of bees could be heard from him. And when the revelation descended upon him on a very cold day, once it had finished, his forehead would be (dripping with sweat.(۴)

۶۵. (Also: Jibra'il descended on the Prophet (S) sixty thousand times.(۵)

۶۶. In Irshad al-Qulub of al-Daylami: He (S) said: "Jibra'il would come and show me the

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۱- Kamal al-Din wa Tamam al-Ni'mah: ۸۵

۲- Ilal al-Sharai': ۷, Bihar al-Anwar ۱۸:۲۵۶ quoting from al-Tawhid and al-'Ilal'

۳- Bihar al-Anwar ۱۸:۲۶۸

۴- Manaqib Ale Abi Talib ۱:۴۳

۵- Ibid., ۱:۴۴

(Qur'an once every year, and this year he showed it to me twice ..."(۱)

۶۷. In al-Kafi: In his narration from Mufad'd'al ibn 'Umar from Abi 'Abdillah (as), he said: I asked him regarding the knowledge of the Imam about what is taking place in the corners of the earth while he is in his home and is veiled (from what is happening). He (as) said: "O Mufadhdhal! Verily Allah (SwT) placed five spirits in the Holy Prophet (S), the spirit of life with which he moved and grew, the spirit of strength by which he worked and struggled, the spirit of desire by which he ate and drank and came to the women who were legitimate for him, the spirit of faith by which he believed and did justice, and the Holy Spirit with which he bore the (responsibility of) prophethood. When the Noble Prophet (S) passed away, the Holy Spirit passed on to the Imam. And the Holy Spirit does not sleep or become negligent, or act unnecessarily or for amusement. The other four spirits sleep, become negligent, and act unnecessarily and for amusement. It is by the Holy Spirit that the events (transpiring in far off (places) can be seen."(۲)

Note: This has also been narrated by al-Kulayni with another chain of narrators and by al-Saffar in Basa'ir al-Darajat, and al-Mufid in al-Ikhtisas and by other narrators.(۳)

۶۸. Also: In his narration from Abi Basir who said: I asked Aba 'Abdillah about the words of Allah (SwT):

وَكَذٰلِكَ أَوْحَيْنَا إِلَيْكَ

p: ۳۲۷

۱- Irshad al-Qulub: ۳۳

۲- al-Kafi ۱:۲۷۲

۳- Basa`ir al-Darajat: ۴۵۴, al-Bihar quoting from al-Ikhtisas ۱۷:۱۰۶

رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِى مَا الْكِتَابُ وَلاَ الإِى_مَانُ...

And thus did we reveal to you a spirit by our command. You did not know what the" book was nor what the faith was ..." (Surat al-Shura (۴۲): ۵۲)

He (as) said: "It is a creation from the creations of Allah (SwT), greater than Jibra'il and Mika'eel. It was with the Prophet of Allah (S), informing him and supporting him - and it is with the Imams after him."(۱)

Note: al-Kashshi has mentioned this in his Rijal, from 'Abdillah ibn Tawus from al-Rid'a (as), as has al-Qummi in his Tafsir and al-Saffar in Basa'ir al-Darajat.(۲)

۶۹. Also: In his narration from Abi Basir from Abi 'Abdillah (as): It (the Holy Spirit) was with none (of the prophets) in the past other than Muhammad (S).(۳)

۷۰. In al-Kafi: In his narration from Abi Basir from Abi 'Abdillah (as) who said: When the Noble Prophet (S) was taken up to the heavens(۴), Jibra'il accompanied him up to a point and then stayed behind, so he (S) said to him: "O Jibra'il! Are you leaving me in this state?" He replied: "Go ahead, for by Allah you have entered a place that no man has ever entered and nobody has traversed it before you."(۵)

۷۱. In al-Bihar: From the book al-Muhtadhar by al-Hasan ibn Sulayman: From Salman al-Farsi (ra), in a lengthy hadith: (Jibra'il said,) "By He who sent you with the truth as a prophet, surely this path has not been traversed by any prophet nor

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۱- al-Kafi ۱:۲۷۳

۲- Rijal Kashshi: ۶۰۴, Tafsir al-Qummi ۲:۲۷۹, Basa`ir al-Darajat: ۴۵۵

۳- al-Kafi ۱:۲۷۳

۴- Referring to the Me'raj. (Tr.)

۵- al-Kafi ۱:۴۴۲

(by any angel."(۱

In Sahifat al-Rid'a: From al-Rid'a, from his fathers, from 'Ali (as), in a hadith from .۷۲ the Holy Prophet (S) who said: I rode on it [al-Buraq] until I came to the veil which was (before the most Merciful (SwT) ...(۲

In al-Tawhid: In his narration from Muhammad ibn al-Fudhayl who said: I asked .۷۳ Aba al-Hasan (as): "Did the Noble Prophet (S) see his Lord?" He replied: "Yes, he saw :Him with his heart. Have you not heard that Allah said

﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴾

(The heart was not untrue in (making him see) what he saw."(۳"

(This means that he did not see Him with his eyes but saw Him with his heart."(۴

In Tafsir al-Qummi: In his narration from Isma'il a-Ju'fi from Abi Ja'far (as), in a .۷۴ hadith from the Holy Prophet (S) (who said): "Then I saw my Lord and the only thing (that was between Him and me was His Majesty ..."(۵

In al-Bihar: From the Holy Prophet (S) (who said): "I have had time with Allah that .۷۵ no angel, no prophet and no servant whose heart has been filled with faith by Allah, (has had."(۶

In Kashf al-Yaqin: In the hadith of Me'raj from the Noble Prophet (S) (who said): .۷۶ "When I arrived at the seventh heaven, all the angels who were accompanying me left me, as well as Jibra'il and the elite from among the angels, and I reached the veils of my Lord. I entered through seventy thousand veils, and

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Bihar al-Anwar ۱۸:۳۱۳ -۱

Sahifah al-Imam al-Rid'a: ۶۵, Bihar al-Anwar ۱۸:۳۷۸ -۲

Surat al-Najm (۵۳): ۱۱ -۳

al-Tawhid: ۱۱۶ -۴

۵- Tafsir al-Qummi ۲:۲۴۳, Bihar al-Anwar ۱۸:۳۷۳

۶- Bihar al-Anwar ۱۸:۳۶۰

between every two veils were the veils of Respect, Power, Nobility, Dignity, Magnificence, Grandeur, Light, Darkness and Splendor, until I came to the veil of Majesty where I whispered to my Lord the Almighty and stood before Him …"(۱)

۷۷. In al-Kafi: In his narration from Mu'awiyah ibn 'Ammar from Abi 'Abdillah (as), in a narration from the Holy Prophet (S) (who said): "There is no day and no night but that I receive a gift from Allah in it …"(۲)

۷۸. In al-Kafi: In his narration from Harun ibn al-Jahm, from one of the companions of Abi 'Abdillah (as) who said: I heard Aba 'Abdillah (as) saying: Verily 'Isa ibn Maryam was given two letters which he worked with, and Musa was given four letters, and Ibrahim was given eight, and Nuh was given fifteen, and Adam was given twenty five letters, and verily Allah (SwT) gathered all of these for Muhammad (S). Indeed the Greatest Name of Allah (Ism al-A'dham) has seventy-three letters of which He gave Muhammad (S) seventy-two letters and veiled (only) one letter from him.(۳)

Note: This has been narrated in Tafsir al-'Ayyashi and Basa'ir al-Darajat.(۴)

۷۹. In Safinat al-Bihar: al-Qadhi says in al-Shifa: It is narrated that when he (S) was wounded in the battle of Uhud, his companions were very much troubled by it and they said: "Why don't you pray to Allah against them." He said: "I was not sent to curse, but rather I was sent as an inviter and a mercy. O Allah! Guide

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۱- al-Yaqin: ۱۵۷, Bihar al-Anwar ۱۸:۳۹۸

۲- al-Kafi ۸:۴۹

۳- Ibid., ۱:۲۳۰

۴- Basa`ir al-Darajat: ۲۲۸, Tafsir al-'Ayyashi ۱:۳۵۲

(my community for surely they know not."(1)

80. In al-Majma': His (S) state would change when it (the revelation) descended and he would sweat. And if he was riding, his mount would kneel down and would not be able to walk.(2)

81. In al-Bihar: Quoting from Kanz al-Karajiki: Narrated from Halima al-Sa'diyyah who said: When the Holy Prophet (S) was one year old, he spoke such beautiful words, the likes of which I have never heard before. I heard him say: "O Holiest one! O Holiest one! The eyes have slept while the Most Merciful neither gets tired nor (does He) sleep."

At one time a woman gave me some dates from charity and I gave them to him (S) to eat – and he was three years old at this time – but he returned them to me and said: "O mother! Do not eat from charity for your blessing is great and much is your good. And verily I do not eat from charity." She said: "By Allah I never accepted it (charity) after this."(3)

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1- al-Shifa bi Ta'rif Huquq al-Mustafa: 105

2- Majma' al-Bayan 10:378, Surat al-Muzammil (73)

3- Bihar al-Anwar 15:401

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It’s obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

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Holding virtual educational courses for the public-

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Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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